12-5

The Methodist Woman

January
1952

1952 Calendar of Special Activities

for the Woman's Society of Christian Service and the Wesleyan Service Guild

Adjust this pattern to fit your society. Make plans early and secure all necessary material well in advance of need.

The program and worship booklets, *The Earth Is the Lord's,* plus articles from **The Methodist Woman** and **World Outlook** are essential for informational, inspirational programs on the work of the Woman's Division. Unless otherwise noted, order all literature from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or the Distributing Offices.

The Final Year of the Quadrennial Advance

As members of the church, we share responsibility in the total Advance Program of the church. Our interest should be deepened during the period when "Our Mission" is emphasized.

JANUARY, 1952

Program—Because We Have Been So Greatly Blessed

General: Epiphany, including "Results Meeting," if not already held.

Treasurer: Send third quarter's receipts as of January 31 to conference (or district) treasurer.

Promotion: Thanksgiving for Advance begins.

Missionary Education: Begin study course, "The Book of Acts."

Christian Social Relations and Local Church Activities: Cooperate in follow-up program of National Conference on Family Life.

Youth Work: Share materials and inspire church-school teachers and youth in the study of missionary units in church-school curriculum.

Children's Work: Share in study of missionary units in church school during January and February.

Supply Work: Present requested Supply Work list for Home Missions institutions of the Woman's Division.

FEBRUARY **Program—"Let Courage Rise With Danger"**

General: Elect a Committee on Nominations.

Christian Social Relations and Local Church Activities: Work with the pastor on Alcohol Education Workshops in local church. (See **The Methodist Woman** for June, 1951, and **Activities for 1951-1952.**)

Student Work: Cooperate with pastor in observing World Student Day of Prayer.[1]

Spiritual Life: Urge attendance at the World Day of Prayer, February 29.

Wesleyan Service Guild: Cooperate with employed women of other denominations for noon or evening service of World Day of Prayer.

MARCH **Program—Workers Together With God**

Promotion: If district or subdistrict meetings are scheduled for the spring, plan for large representation including new members.

Mail reports for third quarter to district secretary by March 1.

Missionary Education: Begin study course, "Churches for Our Country's Needs," or "The Family, a Christian's Concern."

Children's Work: Participate in plans for the study of missionary units in closely graded courses during April and May.

Literature and Publications: Order promotional materials to be used on Officers' Training Day.

APRIL **Program—Humanizing Labor Relations**

Treasurer: Urge all members to complete pledge payments. Gather final returns from Atlas envelopes. Send fourth quarter's receipts including all available funds, as of April 30, to conference (or district) treasurer.

Call a meeting of Committee on Finance to prepare budget for 1952-1953.

Promotion: Make sure the Four Advance Goals for the Quadrennium have been met.

Supply Work: Present Supply Work needs for Foreign Missions institutions of the Woman's Division and take a cash offering.

Wesleyan Service Guild: Plan to send delegates to Guild Weekends or Summer Schools of Missions and Christian Service.

MAY **Program—"Choose Ye This Day" (A Pledge Service)**

General: Adopt budget.

Elect and install officers.

Plan for representation at Summer School of Missions.

President: Give a written report of the year's work.

Promotion: Send list of officers to district secretary of Promotion. Assist president in setting up an Officers' Training Day.

Christian Social Relations and Local Church Activities: Have special meeting of your committee to take stock of past year's work and plan emphases for coming months. (See **The Methodist Woman,** May, 1952).

Youth Work: Interest women in sending youth to summer camps and conferences. Inspire young people to meet pledge to Methodist Youth Fund. Assist secretary of Student Work in entertaining high-school seniors.

Spiritual Life: Cooperate in plans to observe National Family Week.

Literature and Publications: Order program and worship materials for 1952-1953.

[1] A Calendar for Student Secretaries is available, free from Literature Headquarters. For

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Happy New Year

Hello! I am a newcomer. I am looking at the world for the first time. And I do not like what I see. Do you know what I think? To make a better world more good men and women must give more leadership.

You Methodist women are leaders. You could be better leaders if—well, you'll see what I mean by reading page 20.

★ ★ ★

A QUIZ

If you were asked a question about any of the following subjects, where would you find an answer in this issue?

1. A Crusade Scholar.
2. A project in Mexico.
3. How to check goals.
4. Supply Work.
5. United Nations.
6. Study courses.
7. A Rest Home.
8. Control of use of narcotics.
9. Literacy.
10. The program theme.
11. United Evangelistic Missions.
12. Hobbies and activities for old age.
13. Faith.
14. Short-term missionaries.
15. It Pays to Advertise.

THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

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Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

Our Heritage

Historical background of the Woman's Society of Christian Service lifted from a program prepared by Mrs. George C. Nunn and printed in the program booklet for new societies, The World Stands Out on Either Side.[1]

MOST of us know that three branches of Methodism in the United States came together in 1940 and became The Methodist Church. The component parts were the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Probably all of us would like to know more than we do about the women's organizations from which the Woman's Society of Christian Service was formed.

Ladies' Aid Societies

The earliest organizations must be classed as Ladies' Aids, although they were called by various names. They sprang into being spontaneously because of concrete local needs. Without authorization or planned setup, groups of women began to work together to meet such needs. Their creed was helpfulness. They zealously gathered funds, by methods which women still use; and they carefully expended them, most often for parsonage or church furnishings, but sometimes in those early days they helped pay the pastors' salaries as well. These groups multiplied all over the land, for similar needs were found everywhere and the appeal to the women was strong. Each group was free to make and carry out its own program.

Later, there came to be certain conference associations, or federations, but they were solely for inspiration and sharing of plans and accomplishments. The earliest of these was the Aid Union of the New England Conference, begun in 1895. Representatives of thirty-six churches met in Chicago in 1922 to organize the Methodist Women's Association. A far-western group organized under the name of the Woman's Aid Federation of Southern California.

The importance of the work of the Ladies' Aid Societies to the church as a whole cannot be expressed, but was indicated in part by its membership, in some instances larger than the membership of women of the local church; and by its financial contributions, which from small beginnings mounted to vast sums annually.

Woman's Foreign Missionary Society

"Thousands of Methodist women look back to March 23, 1869, as the most famous rainy day since the flood." The Rev. William Butler and his wife, Clementina, who had gone to India in 1856 and labored there for years, had returned to America and located in Boston. Dr. and Mrs. Edwin Parker, missionaries to India at home on furlough, were visiting the Butlers.

The hour was at hand for beginning a great venture of faith. The hope of an organization of a Woman's Foreign Missionary Society throughout the Methodist Episcopal Church was in the hearts of these two women. They appealed to Mrs. Lewis Flanders and she agreed to help them. A service was planned for Tuesday, March 23, at Tremont Street Church, and Mrs. Parker and Mrs. Butler were asked to address the meeting. The women of the twenty-eight Methodist churches of Boston were invited to attend.

A real storm raged that day, but eight valiant women braved its fury and met at the church. Mrs. Parker poured out her soul, burdened with the needs of the women of India and God's call to Christian women here. Mrs. Butler urged organization in order that the efforts of the women of the church might be united and women missionaries be sent abroad. After consultation and earnest prayer, the women decided to organize and agreed to meet the following week to complete the work.

Again it rained in torrents, but this time twenty-six women were present. The name was chosen, a constitution adopted, the purpose stated, and the dues set at one dollar per year. Mrs. Osman C Baker was made president; Mrs Thomas C. Rich, one of the first eight, was made treasurer. Mrs Butler and Mrs. Flanders were among the vice-presidents; Mrs Parker, Mrs. Warren, and Mrs Willing were corresponding secretaries.

Before one month had passed there was a volunteer missionary ready to go, Miss Isabella Thoburn whose brother was already in India and urging her to come. These brave women, who had not yet the money to send one missionary were making plans to send two by fall! Mrs. Butler was urging "a medical lady" if such could be found.

She was found, of course, and in November Miss Isabella Thoburn and Dr. Clara Swain sailed for India.

LIFE'S HERITAGE

A highway runs beside my door—
Just a broad, straight road and nothing more,
Except when the westering sun droops low
Till the dust in the air takes a golden glow.
Then like a dream down the broad highway
Pass women of old and of yesterday;
Rank on rank, a mighty throng.
They march to the beat of an unheard song;
Mothers of men they have toiled and wept
That a dream might live and a flame be kept.
The vision fades . . . and the road once more
Is only a road by my open door.
Through a mist of tears I lift mine eyes
To the first faint star in the twilight skies,
And breathe my prayer on the evening breeze:
"Thank God for my heritage from these!" ***—Lytton Cox***

[1] Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Fifty cents.

At the first public meeting, held May, the women dutifully sat the front pews, while the Gov-nor of Massachusetts presided, d the orators were all gentlemen. t listen! Spring, 1870—one year er. What a change! The women pared and presented their own ogram, speaking with confidence, d giving amazing reports: Six anches at work, 130 auxiliaries, o missionaries in India, another der appointment; a magazine, *e Heathen Woman's Friend*, self-pporting.

oman's Home Missionary ciety

In the decade following the War tween the States, great new needs re pressing upon the hearts of merican Christians. Millions of egroes had received a freedom which they were totally unpre-red. The underprivileged of rope and the Orient were flock-g to our shores. The call of the est was again stimulating expan-n in that direction. Pastors, achers, churches, and schools must llow the trail of the covered agons.

The year, 1880, is looked upon as e beginning of the Woman's Home Missionary Society of the Meth-dist Episcopal Church. Cincin-ati, Ohio, is the city, and June 8 s the day.

A group of earnest women had ome to the General Conference of 880, hoping for encouragement and uthorization, for beginnings had lready been made. The conference, owever, adjourned without finding ime to consider the new work. The women were heartbroken.

Mrs. Jennie C. Hartzell, who had gone to New Orleans with her hus-band, who later became a bishop, had taken up, among many other duties, service to the needy Ne-groes. At first it was just tireless visiting and charitable sharing. But by 1878 a mission school had been started and she had assumed re-sponsibility for financing it. She had interested certain women who had visited the work in New Orleans, and they had shared her hope that this work, which had out-grown her efforts, might be given into the hands of organized women.

A MEMORIAL TO HER

St. Matthew 26:13

I bring my alabaster box, dear Lord,
I break it now, and pour it on thy head.
Grant that I, too, may have the rich reward
Of knowing that long after I am dead
A perpetual memorial may be
Erected for one with no gift to give
Save the stored sweetness of my love for thee,
Safe-hoarded through the hours that I live.

A memorial of a woman's earnest heart,
Her willingness for service, and her zeal,
Her stewardship—the tithes she sets apart
Belonging to thee. O dear Lord, I kneel
Humbly before thee, and the air is sweet
With this perfume poured on thy hands, and feet.

—Grace Noll Crowell

Realizing the situation, Dr. Leonard, the presiding elder of the Cincinnati District, and Dr. Irwin, the pastor of Trinity Church, arranged a meeting at the church for June 8, 1880. Fifty ladies were present. Mrs. Hartzell pleaded her cause well, and the motion prevailed to form a Woman's Home Missionary Society, with special attention to the southern field. Mrs. R. S. Rust, who presided at this historic meeting, was made corresponding secretary; Mrs. James Dale, recording secretary; and Mrs. A. R. Clark, treasurer. But where to turn for a president? After many leads had failed, Dr. Rust awakened his wife early one morning to tell her the inspiration that had come to him through prayer. He proposed that they go to the White House for their leader. And the first lady of the land, Mrs. Rutherford B. Hayes, accepted the office and the obligation. This beautiful, cultured, Christian woman served nine years.

Lack of space prevents us from recording the names of those who would crowd an honor roll of this organization, not to mention its many and varied lines of work. But I must mention Mrs. George O. Robinson, the fourth president, who, as Miss Jane Bancroft, went to Europe and studied the methods used by Christian groups for ministering to the most neglected classes. She is revered by Methodist women as the initiator of deaconess work.

Woman's Missionary Society

The General Conference meeting in Atlanta, Georgia, in 1878, authorized without a dissenting vote a connectional missionary society for the women of the Methodist Episcopal Church, South. These women had been working in isolated groups from Baltimore to Mississippi. Many of them were present in Atlanta, and held a meeting before leaving. Fifty-four were enrolled as members. The bishops appointed the officers and managers. Mrs. Juliana Hayes of Baltimore was made president; Mrs. D. H. McGavock of Nashville, corresponding secretary; Mrs. James Whitworth, treasurer. The wives of the eight bishops were made vice-presidents.

All the work and interest of the local societies that preceded the formation of the connectional missionary society facilitated its growth. At its first annual meeting held in Louisville, Kentucky, in May, 1879, there were fifteen conference societies, and 218 auxiliaries with a membership of 5,890. Miss Rankin, six Bible women, and the Clopton School had been supported abroad. More than $4,000.00 had been contributed. At this meeting the *Woman's Missionary Advocate* was launched, with Mrs. F. A. Butler as editor.

The development of home mission work in the southern church followed quickly. The organization of the Board of Church Extension in 1882, and the need for homes for young ministers who were being sent to serve in western areas constituted a call to the women of the church for a new type of work. In the heart of Miss Lucinda B. Helm

(*Continued on page 36*)

Centro Cristiano

By OLIVE I. GIVIN, *Missionary, Chihuahua, Mexico*

EVERYWHERE "signs of the times" are in evidence at Centro Cristiano, Chihuahua, Mexico. What did Christmas mean to the little folks in the day nursery, and to the students in the commercial department? For the little folks it meant toys, as one would expect. Where did they come from? Many were made by the students. In their club, some of the girls made dolls and cute little cloth animals stuffed with cotton. Some boys helped another missionary in the woodwork shop, where stick horses, wooden animals on wheels, trains, and carts were made from bits of wood, old tin cans, old flashlight batteries, typewriter ribbon spools, and other odds and ends. Painted in bright colors, the toys were unbelievably attractive considering the raw materials which were used. They brought smiles to the faces and joy to the hearts of those who received them.

But toys and a *piñata* alone do not make Christmas. When the different groups sang Christmas carols and listened to the Christmas story, more of the true spirit of Christmas was felt.

Year Around Activities

In any school there are always special programs to be prepared, and often the teachers become tired of putting on "another program." However, each one has the freshness of novelty for the pupils, who do not stay in school as many years as some of their teachers! On Pan-American Day, girls holding flags of different nations formed the platform background. Several of the students' compositions were published later in the local papers. Can we teach these young people the ideals of brotherhood among nations, so that their generation will be free from wars, which have been the scourge of ours?

A former pupil now connected with a local broadcasting station made it possible for us to have a half-hour broadcast in honor of Mother's Day. The teachers and students who took part received many compliments, and a local paper requested permission to publish the original composition read by one of the students.

The day nursery mothers were invited to stay for supper the evening of Mother's Day, and it was a festive occasion. One would like to have more time for the little folks in the nursery, who are so affectionate and appreciative.

A former student is the boys' athletic director this year, and the boys are learning both games and sportsmanship. The girls' basketball team won the city championship, much to their delight.

Many of the pupils come from homes where privileges are few, and in some cases a widowed or deserted mother is making a brave struggle to provide her children with the necessities of life. One girl helps the cook a couple of days a week in order to pay her tuition, and another helps in the office. Along with these are teachers and engineers who feel the need of a better knowledge of English. Even the wife and daughter of the state Director of Education are enrolled in the English classes.

It would have been interesting to have kept track of the number of times I have been introduced to former pupils or those who attended our day nursery as children. They are found all over the city—as well as in other parts of the country and in the United States—in stores, banks, government offices, and in the church choir.

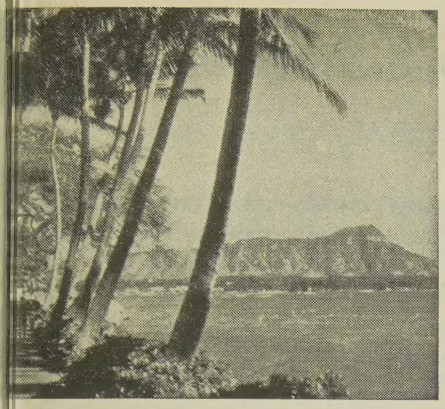
Many are the incidents which show the gratitude of those who have been helped—as the gift of a hundred *pesos* from a last year's graduate, to help with the Christmas presents to the needy; and a recent visit from a former day nursery child, with a friend of his, bringing *paletas* (popsicles) for all the children. The friend was one of the neighborhood boys who used to come into the playground, taking advantage of Centro Cristiano's open door.

The door is still open to many groups. The young people of the church come over on Sunday afternoons. The Watch Night supper for all the membership was held here. And our workers take an active part in the life of the church as members of the board of stewards, choir director, Sunday-school teacher, and in the missionary society and young people's league.

Many in the community come for help with their problems, such as the deserted wife who secured a small loan to buy materials so that she could make dresses to sell in her home, thus enabling her to care for her baby son and little daughter.

We are thankful for what has been accomplished, but the words "next year" are frequently heard as the various workers see other needs to be met and improvements which could be made.

Centro Cristiano day nursery childre toys



Aloha

Miss Catherine Ezell, a deaconess who was serving in the Scarritt Rural Center at the time it closed and who continued in rural church and community work in Cumberland County, Tennessee, last September went to Kau District, Hawaii, to begin a new rural work project there. The following is her first letter after arrival at Pahala.

MARJORIE MINKLER
Executive Secretary for the Bureau of Town and Country Work

Pahala, Hawaii

DEAR FRIENDS:

These first days have been full of many thrilling experiences. My "firsts" range from a plane trip to an earthquake!

Who would ever think of spending ten hours watching the clouds? The constant change of shapes—snow banks, polar bears, atomic clouds, grand canyons kept me close to the window. An ocean liner seemed but a child's tiny toy. How far is the horizon, how far can one see when up so high? About 180 miles, the crew figured.

I had been told to take the gum that would be offered as we took off. I did, but was not anticipating the constant offers of liquors and wines. I guess the inhabitants of the deep cannot vote their area dry, but I wish something could be done about this particular "service." Otherwise, the flight was perfect.

The giving of a *lei* (lay), a garland of flowers, to new arrivals was, I knew, a custom, but I was unprepared for the "Aloha Welcome." Dr. and Mrs. Oechsli, head of the Hawaii Mission, Dr. and Mrs. McGiffin, Religious Education Director, Dr. and Mrs. Sullivan, Rev. and Mrs. Jack Caldwell, ministers on Oahu, and a sister of Mrs. Oechsli were in the welcoming party. The women introduced themselves, placed leis around my neck and kissed me on the cheek. The men then repeated the performance! I was literally "up to my ears" with the gorgeous strands of orchids, plumeria, and tuberoses.

The next day, the Caldwells took me over a part of the island. The tropical flowers, the blue, blue of the sea, Pali Pass in the mountains defy description. After a few days, I came over to the Big Island. Rev. and Mrs. N. T. Gottschall met us at the airport at Hilo, and we drove the fifty miles in an hour and a half. From sea level, we climbed to 4,000 feet, and then down to 800 here at Pahala, where the Gottschalls have been two years. Two rooms of their home are being remodeled into an apartment for me. I am boarding with them now.

The first night we went to a youth meeting at one of the camps, where most of the people are Japanese-Hawaiian. Two eighth-grade girls, an eight-, six-, and four-year-old were present. The two older girls and the mother of one had made *leis* for me, stringing together inch-long orange flowers! It must have taken them hours.

The Gottschalls have a full program, including camp work, Methodist Youth Fellowship groups, and Sunday schools. I have been getting acquainted and going to the various meetings. We feel it best to "make haste slowly." So many have said, "It will be hard work." They are right, but how challenging!

At 1:40 last night a terrific shaking of my bed startled me awake, and I found myself leaping to the middle of the floor. The windows rattled and banged furiously. It lasted but a second, I suppose, but that was enough to give me the cold shivers. I was not quite sure whether further trembling was the earth's or mine. You may be sure that the earthquake was the topic of conversation among a few of us *malihinis* (newcomers) at church this morning.

Doubtless you want to know about the weather. The mornings have been pretty, the afternoons rainy. We have had *one* day without rain.

My first impressions? (1) A land of beauty and color. (2) A land of contrast—new and old; East and West; lush growth, volcanic and desert wastes; seashore, mountain heights; sunshine, rain. (3) All races are together in schools, with teachers of all races. (4) Oriental names and faces all seem alike at first. (5) Lack of Christian background of the people. (6) Need for more trained Christian leadership in the local church. (7) Divisiveness of religions—Buddhist, Roman Catholic, Protestant groups. Need for Protestants to work together more closely. (8) The appalling indifference of the *haole* (white) to the church, but thankfulness for the loyal few.

As I left my brother at the airport in Los Angeles and walked along the passageway to the plane, I felt so alone. And then came the assurance that I was not. With my fellow passengers I was entrusting myself to the machine and to those who flew it. But, more than that, I was conscious of His presence, and of the prayers of many of you. These I continue to need, so much.

Aloha,

CATHERINE EZELL

A condensation of the talk Mrs. So Iwai gave at the North Central Jurisdiction Summer School of 1951.

★ ★ ★

Dividends From Contributions

By MRS. SO IWAI

ON THINKING of this subject, to my great surprise, I discovered that various contributions made to Japan in the past affected my personal history and experience. It was way back in the 1860's when Protestant missionaries went to Japan for the first time. Among the group of first converts to Protestantism was a boy who was to become my grand-uncle. So, I am the third generation of Japanese Protestants.

I was graduated from Tokyo Woman's Christian College, an interdenominational college founded in 1918 through the support of seven Christian boards in the United States of America and in Canada. It is a liberal arts college with an enrollment of 1,300 students. Your Woman's Division is one of the constituent members of the Cooperative Committee of Tokyo Woman's Christian College.

All alumnae and students remember and are grateful for your spiritual and financial encouragement and support, which make the activities of the college possible in the changing period of rebuilding our country. We alumnae are eager to guide our own sex in various fields, because there are still Japanese women who do not know how to enjoy equality with men and how to take the responsibility given them after the war.

After the war, you sent us lots of clothing, food, medicine, and other things through Church World Service and the licensed agencies for relief in Asia. All these precious gifts of yours have been carefully distributed under the strict supervision of the Japanese government to many social-welfare institutions, such as orphanages, asylums, widows' homes, tuberculosis sanitariums, and various kinds of schools.

Personally, I do not know all the exact circumstances of how they have been distributed, but I can tell you at least two examples. This is a story of the time when we were still suffering from the shortage of food. When the food which you sent was distributed among Japanese primary schools, my son was one of the recipients. It was given to the children at lunch time in addition to that which they had carried from home. Sometimes it was a glass of grapefruit juice, sometimes it was a glass of milk, and sometimes it was a bowl of soup. How happy the children were to have this extra food and nourishment! Seeing our children happy, we Japanese mothers were happy, too, and grateful for your kindness.

The other example is this. Several times, Tokyo Woman's Christian College received boxes of used clothes for students. Before the distribution, the college authorities made a careful investigation about the students' needs. Some students had lost everything in the war; others had lost lesser amounts. So, the college divided the clothing according to necessity. This fair method was appreciated.

The next thing I want to mention is this. You American Christians sent us money to rebuild Japanese churches destroyed during the war. We are very grateful, because recently the membership of almost all churches has greatly increased, and the demand for adequate church buildings is keen.

Year before last, the small church to which I belong was lucky enough to receive money. Encouraged by your help, we raised some money ourselves, and January, 1950, we dedicated our new church building. It is a small one, consisting of the sanctuary, with a seating capacity of about one hundred and forty people, and two small attached rooms, but we are very happy to have it. We have been holding worship services in our minister's small house. Many a Sunday morning some of the congregation had to stand in the kitchen or even in the garden to listen to the sermon. Nobody complained about it, but it was especially hard in cold winter.

Finally, I am a Crusade Scholar. It is certainly my great privilege and joy to be given this scholarship for two years. After I passed the written examination, Miss Margaret Billingsley, executive secretary for Japan, Korea, and the Philippines, interviewed me. I was scared to death, but fortunately I was at last awarded the scholarship and here I am. I spent the first year at MacMurray College, Jacksonville, Illinois. This year I am attending Scarritt College for Christian Workers, Nashville, Tennessee.

I have been greatly impressed by the physical and material resources of this country. Indeed, I have been greatly impressed by the geographical vastness of this land. But the thing which influences me the most is the spirit of fellowship and friendship extended to me everywhere.

Frankly speaking, I know very well that America is not perfect. Not all the people are sincere Christians. But I am convinced that the sincere Christians are the source of all the good forces which are driving this country in the right direction.

In Japan, all the Christians, especially ministers, are thinking and working hard for the advance of Christianity. Compared to the oppression which we had during the war, everything now seems favorable for the advance. We have true freedom of religion; we have encouragement from your country. But the more favorable it is, the more dangerous it is in some ways. When everything was hard for us during the war, our faith was sincere and firm. As everything has become favorable, there is danger of the weakening of our faith. How to maintain sincere and firm faith in the heart of each church member is one of our greatest concerns.

Workers Report

By JENNIE FLOOD, CLAIRE PEACOCK, AND ELEANOR PETTY

Part of a skit given by West Virginia workers at the annual meeting of the Woman's Society of Christian Service of West Virginia Conference.

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JENNIE: We want to take you to the Bluefield District in the extreme southern part of West Virginia. Here we have found many interesting ventures in the communities of the West Virginia coal fields.

CLAIRE: Perhaps one of the most revealing was the conversation Jennie had with Mrs. C. at Big Sandy. This story shows the manner in which we have been received in the coal-mining communities, and at the same time indicates something of the nature and purpose of our work. Jennie, suppose you relate your conversation with Mrs. C.

JENNIE: One afternoon, while walking along a roadway in Big Sandy, I spoke to a woman who was hanging out clothes in her yard. She came to the fence to talk. We had a very pleasant conversation about the youth in her church and their needs. Then she said to me, "You know, several years ago, there were some women who came here from Tennessee. They promised to send us somebody who would help with sewing clubs and recreation and youth fellowship and things like that, but nobody ever came." It delighted me to tell Mrs. C. that I was one person they had sent, and there were two other workers at Hampton Roads.

Mrs. C. and I were soon joined by her teen-age daughter, a married daughter, and several other women who came along the road. Together we talked over possibilities for community activities for which they felt a need. But now I've come to another story.

Many of you may not have heard of the Scarritt College Seminar. A group from Scarritt came to Bluefield District several years ago to study the projects of the Town and Country Bureau in this area and to make suggestions for a future policy and program.

Our primary function and purpose, as recommended by this group, is to discover, develop, and train local leaders; to help them develop and utilize local resources, and to work out an effective organization. Our purpose is to help the communities solve their own problems.

This is an experimental approach toward building a Christian community, and probably will be used in many of the town and country projects.

CLAIRE: One of the things of greatest urgency is to direct young people in a wholesome use of leisure time. For this reason, in Roderfield, where the Youth Fellowship is no longer active, we have been working with the leaders, trying to discover the needs of young people and ways in which they, as leaders, might help meet those needs. For instance, we have had conferences with the past counselor for the youth, with a youth leader who has shown ability, and with the pastor. Now we are ready for the three to meet together. Perhaps this youth group may pioneer in the job of helping the church meet total community needs. By working with the leaders we can meet their real needs more adequately than by assuming the leadership ourselves.

ELEANOR: In some communities we have taken over the counseling of youth groups temporarily, because the youth wanted to belong to a group—wanted some place to meet and something to do—and the adults had not accepted leadership responsibilities. Where this has happened, we are working with the youth to develop their leadership skills and cooperation to a point where local persons will not become too discouraged to stick with the job of counseling a youth group.

The other part of this youth program is to discover and train adults in counseling with youth in church and community-wide activities.

In one community where I worked for two years, a boys' basketball team meant decreased juvenile delinquency. Probation lists decreased and at least two of the high-school boys stopped drinking.

Just as soon as I can find a local person to accept the responsibility of meeting regularly with the MYF, I plan to step out as temporary counselor. Then I hope to have more time to work with two other youth groups, find a leader for one of them, and find teachers for a Sunday school and leaders for children's after-school clubs.

Since one of our methods of approach is in being a good neighbor, the way the boys and girls began coming to our house might be of special interest. Jennie, maybe you'd like to tell how this little venture began.

JENNIE: I told some of the junior and intermediate boys they might come over to our house to play games. One night soon after that, we arrived home about ten o'clock from one of our numerous meetings, and we were surprised by loud knocking at the door. The road was full of boys who had come to play. We agreed that eight o'clock the next night would be better, so promptly at eight the following night the boys began to pour in. We used every available piece of furniture that could serve as a table and some even played on the floor. This opened the way to begin informal groups for girls, too.

As we begin this venture, we would feel lost if the job were ours alone. But you are with us, and many of you have helped us through your gifts of love and your prayers. You are helping us to bring the boys and girls from the streets into participation in wholesome creative activities. You are helping us guide them to noble thoughts and actions.

The Best Is Yet to Be

By MRS. DAVID L. ANDERSON

Characters:

MRS. ADAMS, a very active member of the Woman's Society.

ABBIE, her daughter.

MRS. BLAKE, a rich, unhappy woman who recently came to live with her son George and wife.

BEULAH, her daughter-in-law.

MRS. CARSDELL, a member of old First Church.

CARRIE, her daughter.

MRS. DUTTON, a penniless widow who wants to pay her way.

DAISY, her daughter.

Setting: *The four daughters and four mothers are visiting in separate rooms in the home of* MRS. ADAMS. *A curtain or screen serves as a wall.*

PART I—*The four daughters are talking. The mothers carry on conversation in pantomime.*

BEULAH: Abbie, this was a wonderful idea you had, inviting our mothers for a gabfest with your mother, while we have our fun. It's the first time I've been anywhere without a guilty conscience, since George's mother came to live with us.

CARRIE: We know what you mean, Beulah. Don't we, Daisy?

DAISY: I'll say we do, Carrie. Your mother and mine make a pair! I don't know which is the worse martyr.

ABBIE: Well, to be honest with you, girls, I never would have thought of having a mother-daughter party before mother came home from the last Woman's Society meeting. The program was about old people, and she was so full of it, I decided to do something.

CARRIE: My mother's given up going to church. She says it's because of her arthritis, but I think it's because there are so many new faces down at old First. She isn't personally welcomed and made over any more. And nobody ever drives the twenty miles to call on her. You can't blame them, actually, but she feels left out of things. And that means she is inclined to complain. This is my first free time in goodness knows how long.

DAISY: Mother still goes to church and to the Woman's Society of Christian Service, too. But she finds fault with everything. The pastor is too modern—they don't sing her old favorite hymns any more—and the young people are running hog-wild with new ideas. And yet, when she was my age, Mother was always trying to get some young blood into the old Missionary Society!

BEULAH: All old people are apt to be unreasonable. Every few days, Mother Blake tells George that she should have gone into the Home for the Aged instead of coming to live with us. As if we weren't glad to share the house her money made possible for us! She has the biggest bedroom . . . and we don't let her lift a finger. I'm sure I don't know what *more* we could do.

ABBIE: You have mentioned only a few of the many problems of old age. We all need to think about them. The program material that Mother brought home had some startling facts about the number of old people who are unhappy today—it said they need *understanding* just as much as physical care. And we haven't taken time to understand them—nor to think about being old, ourselves, before too long. Girls, did you know that *half* the people in our country will be over forty-five in just a few more years?

CARRIE (*with a shudder*): What a *gruesome* thought, Abbie.

PART II—*The four mothers are heard. The four daughters continue their conversation in pantomime, while the mothers talk.*

MRS. BLAKE (*tremulously*): What a lovely room this is, Mrs. Adams. So restful—and so different from most of these bare modern houses. I tell my son George that living in his house is like being in a fish bowl. They have those picture windows, you know, instead of walls—no dining room at all—bare floors, and queer wooden blocks they call "the new look" in furniture. I had to sell all my lovely old family pieces because Beulah said she couldn't possibly fit them in. If only I had gone into the Home for the Aged. At least there I could have had some of my own things around me.

MRS. CARSDELL: I know just how you feel, dear Mrs. Blake. It is this callous modern generation. No time for old people—no feeling for tradition.

MRS. DUTTON: Well—the young people are very active in my church. But they don't do things the way we did. They've done away with our Missionary Society. And they have queer little groups they call circles—I just refuse to have anything to do with 'em, myself. And, would you believe it, they had a cateress serve the last church supper!

MRS. ADAMS (*gaily*): Oh, come now, Mrs. Dutton, I can't let you talk against our Woman's Society of Christian Service. We have four times as many active members as the old Missionary Society ever had. And circles are such fun! You'll simply have to visit mine, next month, and see how all of us work together, old and young.

MRS. CARSDELL (*bitterly*): Well, maybe that's true in your church, Mrs. Adams. But I am much older than you—I can't go rushing around to a lot of meetings. I don't even get in town to Sunday services at old First any more. My arthritis, you know. And the last few times I did go, I didn't know anybody. And nobody ever comes to see me—

they just don't care. I wonder why they don't just do like the savages, and kill off everybody who gets to be sixty-five. That would solve *everything,* wouldn't it?

(*The other three women greet this last with little cries.*)

MRS. BLAKE: Oh, no, Mrs. Carsdell, I don't want to die yet. I just want to have a little place with my own things in it. And I *would* like to feel—well, *needed* by somebody once again.

MRS. DUTTON: Of course you would, Mrs. Blake. I feel the same way. My daughter Daisy is so busy with her husband and family, and so capable in everything she does, she can't understand that I need to be busy, too. I would just love to mend the socks, do dishes, read to the children—anything. It *hurts,* when she hires a baby sitter to come in, with me right there in the house. And when she voted to have a cateress do that last church supper, that was the last straw. I haven't any money now, and I never did have much, but at least I always could give the work of my hands, in the old days. And it *used to be* appreciated.

MRS. ADAMS: You know, the trouble with all three of you is that you're looking back instead of ahead. And you're thinking of yourselves as *old.* I refuse to be old! It is a matter of spirit, not body. And I certainly don't want to go back to the days when older women were unpaid helpers in other people's houses. Let the young take care of their young. We're free now that our children are grown. Let's use our minds and whatever physical strength the Lord gave us for good works *outside* our own four walls.

MRS. CARSDELL: But, my arthritis—

MRS. ADAMS: You won't have *time* for it, Mrs. Carsdell, when you join our circle. And when you take over the telephone chairmanship for the Woman's Society Bazaar that's coming off in the fall. And the pastor was saying, only yesterday, that he needs somebody to sit with him a few hours a day and help him straighten out the church files. That's a job just made for you, Mrs. Carsdell. You know all the people around here, even though you always insisted on going twenty miles to old First.

MRS. CARSDELL: Do you really think I could—

MRS. DUTTON: Of course you could, Mrs. Carsdell.

MRS. BLAKE: Mrs. Carsdell is just the person for the jobs you've mentioned, Mrs. Adams, but I'm so new in the community—what can *I* do?

MRS. ADAMS: Wait and see, Mrs. Blake. You've been talking about the Home for the Aged. You think all your problems would have been solved if you had gone there to live. But they wouldn't, my dear. Even in the best-run homes, founded and supported by the church, there are dozens of terribly lonely people. They need desperately somebody like you, Mrs. Blake, to remember their birthdays, to write letters, to supply little comforts that the home budget doesn't provide. And, above all, they need somebody to visit them and listen to their grievances and their memories.

MRS. BLAKE: Of course, I could do those things. I'd *love* to!

MRS. DUTTON: And have you a job for me, too, Mrs. Adams?

MRS. ADAMS: I certainly have. In our church there's a family—a young father and four children—who need you, Mrs. Dutton. The mother has just been sent away for a year, or maybe longer, to take the rest cure for tuberculosis. There are no grandparents or other relatives to help out, and Dick is frantic. He can pay only a small salary, and the right kind of person is hard to get. You will be heaven-sent.

MRS. DUTTON: "Heaven-sent" . . . I'll try to live up to that, Mrs. Adams.

(*The four mothers talk in pantomime during Part III. At the end the mothers cross over to stand with their daughters for the closing prayer.*)

PART III—*The four daughters again.*

CARRIE: Have we time for a game?

BEULAH (*looks at watch*): It is nearly five o'clock! Besides, George's mother thinks cards are a dreadful waste of time, if not downright sinful.

ABBIE: Well, they can be either or both, Beulah, if they take up time we ought to be using for good works. Listen! I believe our mothers have been enjoying a real gabfest, as you called it.

DAISY: You wonder what they find to talk about at that age. The "good old days" mostly, I suppose. You know, Abbie, I can't forget what you said about half the people in this country being over forty-five in a few more years. It is horrible!

ABBIE: It doesn't need to be horrible, Daisy. But it's up to us to start planning right now, so that old age will be glorious. You know the lines:

"Grow old along with me;
The best is yet to be,
The last of life, for which the
first was made . . ."

BEULAH: Well, George and I keep ourselves strapped, paying on insurance policies, so we'll be financially independent in our old age like his mother.

ABBIE: That's important, of course. And we ought to study about Social Security, and old-age pensions in our state, to be sure that folks who can't take out heavy insurance will have something to live on. But just a roof overhead and something to eat isn't all old people need.

CARRIE: I know it isn't! Our Woman's Society down at old First Church visits the hospitals a couple of times a year. It is ghastly to see all those old folks just sitting there waiting to die. . . .

DAISY: I think we all need to find hobbies now, and keep up with them as we grow older. Music, flowers, teapots, finger painting—anything, so long as we really enjoy it. And we ought to make a

lot of friends among younger people, so we'll keep *flexible.*

BEULAH: Flexible—that is a good word—so that our happiness won't ever be dependent upon any one place—or any one kind of furniture, for instance. George's mother will never forgive me for not letting her put all her heavy old Victorian stuff in our ranch house.

ABBIE: We shall all have problems to solve for ourselves, as well as for our loved ones. And the solutions will be as many and varied as the people involved. Yet, I'm sure that we all know one thing which must undergird whatever else we try to do. . . . "Remember now thy Creator in the days of thy youth," the Good Book says. That means enriching our personal prayer life—and reading the Bible, every single day.

CARRIE: You're right, Abbie. I'm afraid I haven't been praying as I should. And I haven't read my Bible in ages. Not really since I was in Sunday school. Maybe that's the answer to a lot of things—

DAISY: I'm sure it is, Carrie. And what better hobby could we have, for a whole lifetime, than that wonderful slogan of Methodist women —"to know Christ and to make Him known"? Let's pray together, right now, shall we, Abbie?

(*The four mothers enter quietly and stand with their daughters. All bow their heads as* ABBIE *prays aloud.*)

ABBIE: Father, we thank thee for the fellowship we have had this afternoon, mothers and daughters separately. Now, together, we ask thy blessing upon each of us. Draw us ever closer to one another as we seek to do thy will—as we study to show ourselves approved unto thee. Make us more loving, kinder, more tolerant of our differences. And, O Father, help us to believe that "the best is yet to be," and help us to *make* it true, for ourselves and for our loved ones. These things we ask in Jesus' name. Amen.

A PROGRAM REVAMPED

This skit is a demonstration of creative work. The August 1951 program, you remember, was "The Last for Which the First Was Made," a presentation of the problems of old age and attitudes toward old people. Mrs. David L. Anderson, Hanover, Maryland, vice-president of the Wesley Grove Woman's Society, said, "The skit was written because we felt it would put across the program material in a more compelling way than the quoting of facts and figures." Incidentally, it gave an opportunity for eight women to participate.

This is good program material for a Family Night at church, as well as zone and district meetings of the Woman's Society.

RETIRED—YET ACTIVE

Retired does not mean tired. Mrs. J. Wesley Masland, chairman of the Pension Fund, receives many letters from retired missionaries telling of their various activities. Time does not drag on their hands, for they keep busy.

One has made over 200 patchwork crib quilts. She sends them to the ends of the earth—to friends, to the Salvation Army, and Needlework Guilds, as well as filling orders for other friends.

Many are invited to speak for nearby societies. Recently one reported that she had spoken at twenty-two meetings during the year. A few teach mission study classes. Several teach Bible classes both during the week and on Sundays. Some of the more active retired missionaries hold offices in outside organizations such as the W.C.T.U.

And one does an interesting piece of work in connection with the Board of Elections. She sees that newcomers in the home are registered, prepares the family for primaries, makes arrangements for "disabled voters" to vote, and arranges transportation to take the members of the family to the polls.

Each one seems to have a hobby of some kind that makes life interesting.

Spiritual Life Cultivation

The following letter from Dr. Harry Denman should be brought to the attention of our women as quickly as possible.

MRS. EDWIN B. WHITE, *Chairman Committee on Spiritual Life*

Dear Friend:

More than ten thousand charges of The Methodist Church will be engaged in simultaneous United Evangelistic Missions on area, conference and district-wide bases between now and Easter, 1952. More than 150,000 persons will be engaged in a great movement of Lay Visitation Evangelism. Ten thousand preachers will be preaching each night in these missions. We want these United Evangelistic Missions to win persons for Christ and His Church. The preachers and laymen are going to give their best, but we need Divine help. We are asking the disciples of our living Lord to pray daily for the preachers and laymen who will be engaged in this great task for Christ and His Church.

Great spiritual movements are born in prayer. Will you ask your pastor and your friends to pray for these Evangelistic Missions which began September 1, and will continue until Easter, 1952?

We believe that your daily prayers will help to bring a great spiritual awakening which our nation needs.

We are going to pray, preach, and visit, but we need your prayers.

We are hoping that 250,000 persons will be converted during these missions. We are expecting great things of God. Your prayers are needed to undergird this movement.

We should be glad if you would write us.

Your friend,

HARRY DENMAN

A Letter From Thoburn Terrace

By MRS. LOUIS GRIMM

DEAR COUSIN:

It was good to hear from you and to learn that your society wants to know more about this home where I am so comfortably domiciled. I'll try to answer all your questions.

What is this home? How did it come into being?

Thoburn Terrace is a rest home for missionaries and deaconesses of the Woman's Division of Christian Service. Its history goes back some thirty years to the time when Lucy Rider Meyer came to California in the summer of 1921 for rest and relaxation. Her quest was satisfied and to use her own words, "I gained something more: a beautiful, heavy burden, a national rest home for tired workers—a rest home open to any tired deaconess or missionary of whatever society or nationality, the green world over, so long as there is room."

Where is it? In Alhambra, California. The location is ideal. Thoburn Terrace is on a quiet street near the center of town in the same block with the First Methodist Church. Bus service affords easy access to Los Angeles, nine miles west.

The lot, which comprises one and one-third acres, lies in two terraces. The building, which was on the property when purchased, was dedicated June 13, 1931, to the loving memory of J. Shelly and Lucy Rider Meyer. It is called the "Mother House" and has kitchen and dining-room accommodations for the family.

Ground was broken in the presence of fifty neighbors and friends on October 26, 1931, for a two-story building of Spanish-Moorish architecture, which was completed and dedicated March 19, 1932, free of debt. Two former deaconesses, Miss Emilie Glorieux and Miss Tirzah Dinsdale, were deeply interested, and gave the larger amount toward the cost of the unit, hence the name, "Gloridale." This building contains fourteen rooms and two choice apartments.

On June 1, 1940, another new building, Kellar Hall—largely a gift of Mr. and Mrs. Louis Kellar—was dedicated. Just recently, Meyer Hall was enlarged and some major repairs completed.

Who supports it? Who are eligible to live here?

In 1947, the home became a project of the Woman's Division of Christian Service. So now only the missionaries and deaconesses of the Woman's Division are admitted.

The resident family, including staff, numbers thirty-eight. Miss F. Pearl Mason, formerly of China, is director.

Missionaries have come from India, China, Japan, South America, and Burma, and deaconesses are here from many states in the Union. All have found a happy home at Thoburn Terrace. A dinner guest said, "Dinner time in Meyer Memorial is an occasion for exchanging comment on world affairs, not reminiscing about a dead past. Here sit experienced leaders who know people and the history of every portion of the earth, and to visit with them is to be a part of a great center of learning."

Four nonagenarians are living in this delightful home now. One sprightly little lady, who is always bubbling over with happiness, is the social butterfly of the group. She loves parties and all the fun and sociability of party life in the home.

Another was honored last year by her alma mater when she was ninety. They made her an honorary Doctor of Humane Letters and sent her the cap and hood with the degree. She had served for more than forty years in India.

The eldest, ninety-two, sometimes stays home from church now, but goes as a rule and stays for Sunday school. She has a genius for friendship, and would enjoy visiting all day long.

The fourth, ninety-one, has, in the past few years, had one broken leg after another. Then she had a long, hard illness. She has overcome it all, walks around the patio with her walker, comes to the noonday meal, and beams with friendly interest on everyone.

Others a little younger—in their eighties—paying no attention to deficiencies in hearing, seeing, walking, take their part in the home life; helping to form opinions and policies on all the problems of national and international situations.

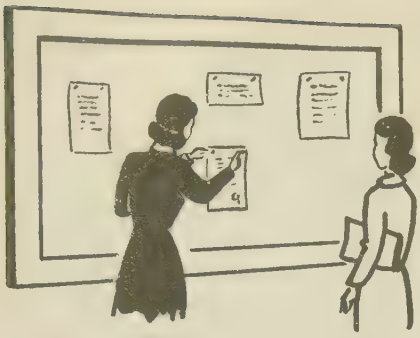
With all these fine spirits around me, it would be a shame for me to fall short; the two or three of us who are only seventy-five have to bestir ourselves to keep up with the spirit of these "overcomers."

Do thank the members of your society in Wauneta, Nebraska, for their interest.

Affectionately yours,

COUSIN URSULA

The Thoburn Terrace family



Recent Arrivals From—

China: Misses Marian Manly, M.D., 109 North Hoback St., Helena, Montana; Luella Koether, Route 1, McGregor, Iowa; Janet Surdam, E. Henrietta Road, Henrietta, New York; Mary Mann, Albany, Indiana; Ellen M. Studley, 4632 Washington St., Downers Grove, Illinois; Florence Evans, R.N., 397 W. Montecito Ave., Sierra Madre, California; Martha A. Graf, Biblical Seminary, 235 E. 49 St., New York 17, New York.

India: Miss Martha Struthers, 2270 West Lake of the Isles, Minneapolis, Minnesota.

Japan: Miss Mildred Ann Paine, Route 3, Albion, New York.

Malaya: Mrs. Elizabeth Mortimer, 224 Seneca Parkway, Rochester 13, New York; A. Mabel Mitchel, Ava, Missouri.

Recent Sailings For—

Africa: Belgian Congo, Central Conference—Misses Bonnie Jean Brenneis, Chlora Dean, R.N., Ann Cary Eastman, Barbara Hartman, Patricia Miller. Belgian Congo—Southern Conference—Miss Celia Cowan (temporarily transferred from China). North Africa—Misses Willodean Burris, Donna Mae Hull, Ruth Johnson, Mary Sue Robinson, Onie Scott.

India: Miss Betty Penn (new).

Mexico: Miss Mary Lou Santillan.

Transfers—

To India: Miss Ruth Daniels from China to Fairfield, Belgaum, B.P., India.

To Malaya: Miss Helen Desjardins from West China to Methodist Mission, Singapore, Malaya.

WELCOMING

"Death summoned him—or her," we often hear folk say.
But do you think that God would call us home this way?
A summoning seems cold, and somehow awfully firm.
I hardly think our Lord himself would use this term.

A beckoning, perhaps, and there we see him stand
In readiness to greet us with his outstretched hand!—*Doris M. Wood*

IN MEMORIAM

Miss Anna E. Lawson, **a native of Iowa and one of the pioneers in India for the Woman's Foreign Missionary Society, passed away August 25, 1951. She had been living at Thoburn Terrace since her retirement. She was a woman of great strength of character and a hard worker. In her fifty years of service, she did much toward helping establish the mission work of the church in northern India. In 1950, Iowa Wesleyan College honored Miss Lawson by conferring upon her the honorary degree of Doctor of Humane Letters.**

Miss Clara Collier, **ninety years of age, passed away on October 15, 1951, in Los Angeles California. She had been a missionary in China from 1895 to the time of her retirement in 1919.**

Africa

Angola—Last year the Woman's Division of Christian Service made history in Angola by sending, for the first time in twenty-seven years, a new nurse to *Quessua*—Miss Marjorie Baker. In making a report of her first months on the field, Miss Baker has written: "A little more than one year ago Mrs. Margaret Shaad, feeling the imperative need for trained African nurses, began the formal nurses' training program here at Quessua. Previous to this, Dr. Kemp and Miss Marie Nelson had also realized the necessity of such a program. Lack of personnel prevented them from launching it, but by the spring of 1949 they had erected a unit consisting of two ten-bed wards. One of the purposes of these wards was to provide a place for training these nurses. In March, 1950, the home for the African nurses was completed. This meant that they lived in the hospital community and did not have to return each evening to their villages. It was at this time that Mrs. Shaad began her formal classes. They continued until conference and vacation time. There was no other nurse to relieve Mrs. Shaad, so classes were not begun until my arrival.

"Equipping a hospital in Africa is not such a simple matter. All furniture is made in the carpenter shops. Supplies are to be had here at a premium, if they can be bought at all. Orders from America are delayed in arriving, with the added prospect of heavy customs duty. But as things were completed, the classes continued. Finally in January, 1951, after much preparation, the wards were opened again, ready to receive patients. Thus far only women patients have been received. At present our hospital is mainly an out-patient clinic. Therefore, we have had only a few bed patients. But a beginning has been made in the training program. Certainly it is a far cry from the training programs we know in America, but we must develop gradually. We lack much in equipment and personnel, but we are looking forward to greater days when we can have not only a more complete nursing service, but also a more complete, well-rounded life for our nurses, grounded in the principles of our great Christian faith. It is our desire that we may have nurses who will be able to minister to both the physical and spiritual needs of their people."

Bureau of Educational Institutions

Deaconess at Sol Street Methodist Church, Santurce, Puerto Rico—Miss Evelyn Keim writes that she is enjoying her work more than ever. She finds it necessary to carry a heavy schedule of office work, including part of the work of the financial secretary. And there is such need for an activities program for groups of all ages—children, young people, and adults. "Miss Huff's Club" has been started again, with the assistance of two of the teachers from George O. Robinson School. There are thirty-four boys registered to date, and it is expected this number will double. The Sunday-school membership is pushing out the walls of

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the house where it meets. Miss Keim regrets there is so little lay leadership in this field, which is ripe for the harvest.

India

From *Jidato*—The month of May was the happiest I have spent in India. I took groups of students from the boarding school here to the villages to do volunteer work in worship; adult literacy; games, songs, and Bible stories for children; sewing and Christian home instructions for the women; and nutrition, fertilizer, and health demonstrations for the whole group. They did the work in Santali and, of course, I am learning Hindi, but I was surprised at how much I could tell about what was going on and how it is possible to be the coordinator of work through interpreters and the good cooperation of Indian co-workers.

We did our own cooking. It was wonderful to get to know the students personally and to see the eyes of the villagers light up when they learned something new. That to me is the reward for such work. I had been told that I simply could not stand the heat in the villages in May. Sometimes it seemed as if the heat would come through the roof and smother me, but I actually felt good, even though we sometimes walked as much as five miles a day.—Mary Inez Holland, *an I-3.*

Literacy in Batala—Because we recognize that illiteracy in the church is a hindrance to real growth, emphasis is being laid on teaching the Christian adults to read as well as educating the children. In November, five of our staff had the privilege of attending a union institute in Batala, in which methods of teaching adults to read were presented and demonstrations given. And again in our own annual institute, we had a literacy expert with us. His lectures on psychology and its bearing on teaching adults were a spiritual feast. Scripture passages glowed with new light, illustrated and applied as they were to our literacy task. We were all drawn to this Indian brother, whose expert knowledge was geared to deep spiritual life. Each Bible woman pledged herself to teach a definite number of adults to read the Bible for themselves. A number of our Bible readers have already taught women to read and they are proud possessors of New Testaments, which they themselves can read.—Lydia Christensen.

Bureau of Town and Country Work

Dedication of Cookson Hills Center, Cookson, Oklahoma—"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" and "they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." [1]

So did the women of East Oklahoma Conference come on July 27, 1951, to dedicate the first building at the Cookson Hills Center—patient workmen who were proud and happy when Miss Marjorie Minkler, executive secretary of the Bureau of Town and Country Work, presented the key to Miss Ruby G. Laeger, missionary nurse at the center.

For several years women of the East Oklahoma Conference realized the need for medical work in Cookson Hills, but it was not until September 2, 1950, that the Cookson Hills Center was started. That was when Miss Laeger moved into a cabin in the area, learned to drive the new Willys station wagon that also doubles for an ambulance, and set out to orient herself. Since that time, a six-room building including living quarters has been constructed, equipment secured for the clinic, a lending library opened, and multiple other works accomplished.

Miss Laeger superintended the actual building, visited county and state health agencies, took an active part in church work, and made numerous personal appearances over East Oklahoma in the interest of the center. The area served by the center and Miss Laeger covers many miles, and is rough, rocky, mountainous land. The center has started a loan closet for medical equipment. This is of great importance, since many have so little in their homes. The nearest telephone is fourteen miles away, and the nearest doctor seventeen miles.

Mrs. G. W. Kesselring, president of East Oklahoma Conference, presided at the dedication service. Members of the Rural Work Committee are Mesdames George Dismukes, Walker Milam, D. L. Sollock, and George Starr.

—Mrs. Harvey H. Hubbard.

Japan

September 13 was a red-letter day in *Nagasaki.* In that city which had suffered atom-bomb destruction in 1945, Methodists dedi-

[1] *The Revised Standard Version of the New Testament.* Used by permission of the National Council of the Churches of Christ in the U.S.A.

37 THREE'S FOR '52

Do you know a nurse, a social worker, a religious education director, or a teacher of English, the elementary grades, physical education, or home economics? You do? Then tell her of the call for thirty-seven young women who are needed now as short-term missionaries to go to "the uttermost parts of the earth"—to Burma, Malaya, the Philippines, and Japan for three years' service. Twelve of these women are to replace the I-3's who will be returning from India this year.

If you want to help a young person take Christ to the Orient, tell her to write to the Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y. Make certain she has a college degree, some vocational experience, a commitment to Christ, and gets her application in before April 1.

cated two Christian institutions on that day. In the morning the *Kwassui High School* building was dedicated with appropriate ceremonies, with the mayor of Nagasaki there in person to bring his congratulations. Dr. Kagawa was present and addressed the group. In his message he read a poem which he had composed especially for the occasion.

In the afternoon the new *Social Settlement* was dedicated. It is located very near the center of the atom bomb destroyed area. Here again both the mayor and Dr. Kagawa spoke. Dr. J. B. Cobb, reporting on the new center says, "It is a gem—a very useable plant. Day nursery and kindergarten have already started with full enrollment, doctors have volunteered to help with weekly clinics, and the center will work with the church next door in a religious education program."

Bureau of Urban Work

Reports are being received which indicate the increased use of narcotics by youth all over the country. It is most alarming and devastating. A worker wrote: "It was an incredibly hectic summer for me . . . the teen-agers are a wise and, for the most part, a hard lot. They certainly see plenty of the seamy side of life in our neighborhood. I'm afraid we have some dope peddling going on which has kept me feeling as though we were walking on eggs. The federal men are working on the problem and I hope they get somewhere with it."

A boys' worker in one of our well-established settlements was injured in an unfortunate attack by a gang. Since this is a most unusual and unheard-of experience, some have thought dope was the cause.

Because the members of the Woman's Division of Christian Service have this concern on their hearts, the following action was approved at the Executive Committee meeting on September 22, 1951:

We call upon Methodist women to be alert to the danger in their own states and communities. We suggest that women strive for these steps in the control of narcotic use:

Effective control of the supply and distribution of drugs, adequate treatment of addicts, and effective co-ordination and cooperation of church women with the efforts of public and community agencies in the solution of this evil.

We urge all of our workers to renew their efforts to achieve the above ends, stressing not only education but Christian motivation in the rehabilitation of youth.

Korea

Even through the suffering and conditions of war, heartening reports continue to come from Korea. Summer heat and water shortage brought hardships, but Dr. Hyungki Lew wrote, "We are fortunate to still have the faith that God is in His heaven and we are still His children." The Methodist Seminary, "refugeeing in Pusan," recently graduated twenty-seven young men and women, most of whom went out into church work immediately. Dr. Helen Kim wrote of Ewha commencement, held in Pusan, August 19-20, with 137 graduates. Following the baccalaureate sermon there was a baptismal service for twelve seniors and one teacher. Both Ewha and the Seminary had hoped that schools might be opened on their own campuses in Seoul in the fall, but since civilian population is still prohibited from entering Seoul, they had to find places for carrying on classes in Pusan. Dr. Kim wrote: "We have canvassed the available vacant lots and asked for permission to use them, and now we are looking far and wide for tents and quonset huts to put up." Dr. Lew wrote that the Seminary had secured a lot and was putting up a barracks for classroom and dormitory use.

Bureau of Social Welfare

(Excerpts from Quarterly Report to the Woman's Division)

The retirement of several deaconesses and home missionaries has brought about a number of changes in this bureau. Miss Isabel Fleming retired from Esther Hall, Salt Lake City, and was succeeded by Miss Mabel M. Best. Miss Katharine Maurer left her post in June after thirty-seven years at the Immigration Station in San Francisco and was succeeded by Miss. H. Louise Perry. Miss Ethel Harpst retired August 1 from the home which bears her name in Cedartown, Georgia, after thirty-seven years of service. Rev. Keith L. Loveless is now the superintendent. Miss Phoebe Geyer of Alma Mathews House, New York, New York, was succeeded by Miss Grace Gatewood. The years of service of these women of unusual ability and varying talents have enriched the lives of countless numbers of people in all walks of life. Miss Harpst in her final report to the board quoted the Chinese proverb: "You asked me what is supreme happiness here below. It is listening to the song of a little girl as she goes singing down the road after having asked me the way."

During my visit to Alaska last summer I found the officials in the Department of Welfare at Juneau most cooperative and appreciative of the work being done by the Woman's Division in that territory. It was good to find the work going smoothly at Jesse Lee Home, Seward, under the direction of Mr Elwin P. Matthews and a consecrated staff. The program of the Lavinia Wallace Young Mission at Nome, directed by Miss Esther McCoy, consists of work with the preschool children, school-age groups, and adults. Visiting in the homes of the people is also a large part of her program in addition to the distribution of supplies. Members of the Woman's Society at Anchorage conferred with me concerning the need for a boarding home for business girls in this rapidly growing city. It is of great concern to the local Christian women that there are so few acceptable places where young women can find lodging. This is a need that should be considered as we study ways of rendering the most effective service in Alaska.

Short-term missionaries from the Woman's Division of Christian Service who attended the tenth annual meeting of the North Central Jurisdiction Woman's Society of Christian Service, held in Indianapolis, Indiana, October 2-5, 1951.

The first four (left to right, first row) are just beginning their terms of service. They are: Marcia Ball, Chicago, A-3; Louise Agazzi, Joliet, Illinois, U.S.-2, serving at Morgantown, West Virginia; Helen Emmert, Mt. Carroll, Illinois, A-3; and Mabel Dorrell, West Newton, Indiana, A-3.

Alice Hitchcock, Selma, Indiana, is one of the six present who have just returned from three years' service in Japan. The others are (second row, left to right): Becky Giles, Galesburg, Illinois; Joann Reynolds, Indianapolis, Indiana; Milley Chapman, Bloomingdale, Indiana; Elizabeth Tennant, Portage, Wisconsin; and Elizabeth Clarke, Sparta, Wisconsin.

Philippines

The Methodist Social Center in *Manila* is ever enlarging its program of activities to meet the needs of the people. Listen to Miss Klepper's report of August 6: "My, how I wish you might have been here when we had the opening of our latest—The Mental Health Clinic. About 400 people attended. The superintendent of our schools was here and told us that 50 per cent of the students in the city schools are maladjusted." This new clinic is proving very popular, and all are enthusiastic about the value of its services to the community. Miss Klepper also tells of the opening of the Woman's Club at the center, and then continues, "On Saturday of last week we made a contact with the women dentists, and they will add a chair to the Medical Clinic and take care of the teeth of the children here at the center. Little by little we are making headway. I never cease to get a thrill out of every new thing we are able to get started." She told of the first meeting of a music group of young men and said that their Midget Chorus is making progress.

Bureau of Medical Work

Sixtieth Anniversary, Sibley Memorial Hospital, Washington, D. C.—The sixtieth anniversary of Lucy Webb Hayes School of Nursing of Sibley Memorial Hospital, named after the wife of a president of the United States, Mrs. Rutherford B. Hayes, was celebrated October 17-18, 1951. The school, started as a training center for deaconesses, was named in hŏnor of Mrs. Hayes because of her interest in religious work. Mrs. Harry S. Truman was honor guest at the tea and reception given on October 18. An honor guard of white-robed nurses greeted Mrs. Truman and Mrs. Alben Barkley, another special guest, as they entered Sibley's Rust Hall where the tea was held. In the receiving line with the honor guests were Dr. John Orem, director of the hospital, and Mrs. Orem; Mrs. Harry A. Jager, president of the Woman's Guild of the hospital, which gave the tea; Mrs. Charles Wesley Flint, wife of the Methodist bishop of the Washington Area; Mrs. Wilbur Hammaker, wife of Bishop Hammaker, and Mrs. James H. Straughn, wife of Bishop Straughn.

Still others who greeted the several hundred guests in the old-fashioned parlor with its stained-glass windows were Mrs. Fred C. Reynolds and Mrs. Joy Elmer Morgan, members of the Woman's Division of Christian Service, Mrs. Robert Stewart, secretary of the Bureau of Medical Work, and Miss Nellie Stevens of the class of 1902.

Latin America

Brazil—On September 7, 1951, *Colegio Centenario* in *Santa Maria,* broke ground for the new primary building, which was financed through the Advance Program. The mayor of the city took part in the ceremony. Among those present were two carpenters and two masons who helped to erect the first building in 1922-24.

During the commemoration of the fiftieth anniversary of the *State Normal School* in *Santa Maria,* Miss Louise Best, principal of Colegio Centenario, was given a place of high honor.

Mrs. Dinorah Brazil, head of the primary school of *Bennett College, Rio de Janeiro,* has been requested by the Minister of Education of Brazil to conduct a party of government schoolteachers to France, Switzerland, Spain, and Portugal during January and February, 1952.

The principal of the *State School for Nurses* in *Rio Grande do Sul* has asked Colegio Americano in Porto Alegre to provide the teacher and laboratory for the course in nutrition and dietetics for the School for Nurses. Colegio Americano will, in 1952, inaugurate a course for the preparation of primary teachers and secretaries.

Uruguay—Again the friends in Uruguay have carried on a successful financial campaign on behalf of

(*Continued on page 36*)

Program Suggestions

By MRS. IRA S. PIMM

FEBRUARY—"Let Courage Rise With Danger."

Invitation—Globe cut out of blue paper, with faint tracings of continent lines over it. The words around edge, "Let Courage Rise With Danger." Date, time, and place.

Worship—Try using the "Voices" from behind a curtain. *They should be good voices, carefully chosen,* able to convey well the spirit of worship.

Program—The same voices could give effectively the first paragraph of "Its Streams the Whole Creation Reach," each voice taking a line. The rest of the speech would follow.

"Peacemakers All" should be given by a woman of courage and conviction, who will fearlessly lift up trouble spots in her own community. This is an important part of the program—the rest hinges upon it. Discussion should follow. *Be sure* to have an attractive display of THE METHODIST WOMAN and WORLD OUTLOOK at this meeting. Pictures of trouble spots from them may be made into posters and hung about the room. These might also be used by the speakers to highlight what they say.

MARCH — "Workers Together With God."

Invitation—Outline of a church, either cut out or on a card, with head of a young woman superimposed upon it. Underneath it the words: "Together—A Power!"

Worship—Center, head of Christ against a soft drape. Around it the words, in letters of contrasting color to the drape, "I Have Come to Let Them Have Life!" Place a low bowl of flowers on table beneath picture.

Program — A splendid opportunity for a "TV Interview." Have the leader do the interviewing, two other women representing the deaconesses. Much more effective—have two real deaconesses as guests, interviewing them, and bringing out the facts of the material in the Program Booklet, plus what they give from actual experience.

Posters and Articles—Picture section, WORLD OUTLOOK, December, 1950, "Life of a Rural Deaconess"; article, WORLD OUTLOOK, September, 1950, "What Does a Deaconess Do?"; article, THE METHODIST WOMAN, July-August, 1951, "The Deaconess Renews Her Vows."

Mother-Daughter Dinner

"The Deaconess" would make a most attractive theme for a mother-daughter dinner. A worship service could be impressively worked out around the article in THE METHODIST WOMAN, January, 1951, entitled "My Call." With the worship center suggested above, a young woman reads "My Call" from behind a curtain, to the accompaniment of soft music. "Where He Leads Me I Will Follow" would be appropriate. It should be read with feeling and gladness.

Program—For a program, we suggest a very fine sketch which portrays the development of deaconess work from the beginning, entitled *My Calling to Fulfill,* written by Miss Ethel O'Brien. Copies may be secured for 25 cents each, or six copies for $1.00. Write to Mrs. Eula Chandler, 1175 Madison Avenue, New York 28, New York.

APRIL—"Humanizing Labor Relations."

Invitation—A plain card with just the words, "What *Is* the Christian Answer?" Date, time, and place.

Worship—Center, if available, a picture of Jesus in carpenter's shop. Flowers beneath it.

Program—Much time in preparation is essential on this program. *It must not be read.* Try to personalize it to give it warmth. The group should go over it together at least once. The moderator must be of great help.

Why not a panel discussion, with someone close to labor as moderator? Panel might be composed of the leader, a businesswoman, a labor union representative, a housewife. General discussion should follow—see page 88 in *Program Book.**

MAY—"Choose Ye This Day"—Programs A and B equally attractive.

Invitation—Emblem of Woman's Society of Christian Service on a card. May be secured in form of stickers.* Underneath: "We Can Do No Less!" Or a woman's hands lifted up: "What Is That in Thine Hand?"

Worship — Note suggestion on page 100 of *Program Book.** The center suggested for January might also be used. Add a lighted candle

WHERE WE STAND

MEMBERSHIP

Woman's Society of Christian Service membership	**1,533,411**
Total adult membership (including Wesleyan Service Guild)	**1,644,593**
Number of Woman's Societies	**29,229**

MISSIONARY PERSONNEL

Accepted volunteers for service (in Home and Foreign fields)	**535**

GIVING

Income on appropriations for year ending May 31, 1951	**$6,220,528.76**
Increase for first three years of the quadrennium	**$1,621,928.72 or 35.27 per cent**

Mrs. Ira S. Pimm
Vice-President, Northeastern Jurisdiction

upon the altar, at which the president lights her own candle as she places her pledge card upon the plate. From her candle, those of the other officers are lighted as they bring their cards. They, in turn, light the candles of the members as they come. If this service can be held in the sanctuary, a moment of silent meditation about the altar is a fitting climax, followed by the benediction.

JUNE—"All Children Are Our Concern."

Both the material comprising this program and the suggestions for presentation are so splendid that I refrain from adding anything. We would strongly urge that it be used as a *study* for circles, rather than exclusively at the monthly meeting. A resume of these studies might be brought to the larger meeting.

It is essential that the members of the Committee on Program cooperate fully with each other, if these programs are to be carried out as suggested. We strongly recommend that there be on that committee someone responsible for all music, and a woman of artistic taste to help with flower arrangements, posters, drapes, and such.

These programs present a beautiful challenge. Let us rise to it!

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Circles WORSHIP AND PROGRAM SUGGESTIONS

Fruit of the Spirit—Faith

By ALICE EVANS[1]

HYMN: "My Faith Looks Up to Thee" (*The Methodist Hymnal,* No. 213).

SCRIPTURE: Matthew 7:7-12; I Timothy 6:12.

MEDITATION: Thoughts on Opening a Refrigerator Door.

This experience gave me a thrill that set the joy-bells ringing in my heart and made the day happier. I had wakened early and was thirsty, so rose and went to get a sip of tea from the glassful I had placed in the refrigerator. As I pressed the handle lever and opened the door the light flashed on and the whole interior was brightly illuminated. I saw all kinds of food, cooked and uncooked, to meet the needs of the day. Then it flashed upon me: This is like the Father's provision for you, but it is locked away in darkness unless you open the door by faith that He *is* providing, and *will* provide as need arises. The Abundance! The refrigerator seemed overflowing, and yet all I asked was a sip of tea. The words of the old hymn floated into my mind

"Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today."

What sin? The sin of anxiety, of worry, of distrust. Jesus said comfortingly, "Your Father knoweth you have need of these things. He will provide as He does for the sparrow." Without any effort on my part? By no means. There are conditions that I must meet. The verse, "If ye abide in me and my words abide in you," sets forth one of the conditions. If I live in accord, there is no room for worry. The Father will provide. *My faith* automatically turns on the light to reveal His infinite goodness. My heart overflowed in thankfulness, not only for the refreshing tea, but for the assurance that other needs would be met graciously.

As I closed the door, I said, "Thank you," and turned away humming:

I am so glad in the depths of my soul,
Joy all abounding irradiates the whole;
Love like a river flows silently by,
Sunshine from heaven illumines the sky.

The love that flows silently is like the electricity that all day long, all night long keeps the refrigerator working! Now in my busy day if I pause and hear its gentle hum, I shall be reminded of the Father's gracious goodness that neither slumbers nor sleeps.

PRAYER HYMN: "Lord, for Tomorrow and Its Needs" (*The Methodist Hymnal,* No. 314).

PROGRAM SUGGESTIONS — Take your choice: 1. If the circle is composed largely of new members, have a review of "Our Heritage" (pages 4, 5), stressing the faith demonstrated by these early women. Quote the figures on membership and finances to show growth of work. Close with poem "A Memorial to Her" (page 5).

2. If the church has a number of elderly women in its membership, put on the playlet "The Best Is Yet to Be" as a walking rehearsal, followed by the presentation of rest homes for retired workers. See "A Letter From Thoburn Terrace," page 13.

3. Review article, "Our Dollar in North Africa," by Henrietta Gibson, January *World Outlook.*

4. Cut out and distribute the pictures on "School Days in Peru," from January issue of *World Outlook.* Use them as conversation pieces during fellowship hour.

[1] Mrs. E. E. Evans, former missionary, now of Streator, Illinois.

Energy—

The Atomic Quality of Leadership

Diet? Not Me.

I eat regularly and sensibly. "Tell me what you eat and I'll tell you what you are!"

Photographs by H. Armstrong Roberts

Babies Must Play.

Grownups should, too. If you don't believe me, read Cabot's book, *What Men Live By—Work, Play, Love, and Worship.*

A Penny for *My* Thoughts?

I was just wondering why grownups are so busy they do not take time to live.

"I Sleep Like a Log"

Shakespeare said sleep knits up the raveled sleeve of care.

WHO are leaders? Primarily, every officer, every circle and committee chairman. A successful leader must have ample reserves of physical and nervous energy, for leading is hard work; it taxes one's strength. It is demanding. It calls for an outpouring of energy. The phrase found on railroad tickets applies to leaders, too: "Not good if detached." A strong constitution and robust health are desirable.

Have you ever noticed how one person vitalizes another? Enthusiasm is contagious; so is energy. "The leader's energy begets energy in the followers," says Ordway Tead in his book, *The Art of Leadership.*

A leader must learn how to conserve her energy. She must discover her limits of endurance.

Some leaders put a premium on activity, busyness. They "burn the candle at both ends" and overlook the great need for quietness and repose in which to think and plan. A leader needs time for meditation to develop serenity and poise. Working with people can be nerve-racking and exhausting. Problems involving human relationships are handled more graciously when there is a sense of physical well-being.

To quote Ordway Tead again:

"The difference between a poor and a good leader, it should be emphasized, is in all too many cases the difference between a congested liver and a normal one; or a hyperthyroid condition and a sound one; or a low blood pressure and a normal one; or chronic food poisoning and a guided diet."

To sum up: the atomic quality of leadership is red-blooded, abounding energy.

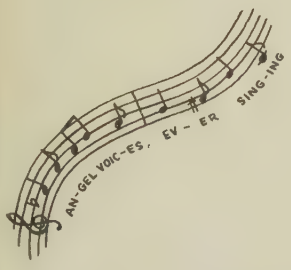
Eat sensibly, make sure you get enough sleep, take time for meditation, plan your work, space your activities.

Write the editor if you would like another leadership talk.

ADVANCE CLIPPER

ISSUE 20 JANUARY, 1952

THANK GIVING FOR ADVANCE



"Here, great God, today we offer
Of Thine own to Thee;
And for Thine acceptance proffer,
All unworthily,
Hearts and *minds,* and *hands* and *voices,*
In our choicest
Melody." (*The Methodist Hymnal,* No. 15)

Sometimes we are so busy that we forget to express our thanks. . . .
Sometimes we move so fast that we neglect to evaluate what we have done.
When Advance plans were in their early stages, it was felt that the close of the quadrennium should be observed as a season of Thanksgiving.
This is not to interfere with regular programs and business. The pages prepared will be kept purposely to *four minutes' reading time.* It is hoped that the Thanksgiving page, each month through May, will be brought to the local society by the secretary of Promotion or someone she selects.
This "Thanksgiving series" will not be a factual summary. Details of what the Advance has accomplished will come later when the period is completed.
Month by month as you give thanks, you may feel the urge to do more along each line. That is what a sense of gratitude usually does to us. And in this case, happily, there is still time to keep on ADVANCING!
The Goals for which we have been working these four years and the varied efforts we have put forth to reach them are suggested by a line of the hymn above—
Month by month, let us thank God—

For working through our HEARTS—resulting in an increased number of earnest Christian women in church and community.
For working through our MINDS—a wider horizon of knowledge and understanding.
For working through our HANDS—more money—to do more work—in more places.
For working through our VOICES—recruiting for Christian service young women whose voices will speak in many lands and languages, for many years.

GENERAL THANKSGIVING FOR ADVANCE

"Let the people praise thee, O God; let all the people praise thee." Psalm 67:5

Between now and May 1, individuals and groups are invited to express their thanksgiving for *specific results of the Advance*, which have come within their experience. These messages will be printed so far as possible just as they are sent in, and in the order received.

PLEASE OBSERVE THE FOLLOWING DIRECTIONS

1. **Use an ordinary postal. Do not include any item on it except your statement of gratitude. Do *not* write a letter.**
2. **Restrict your statement to ten words, exclusive of name and address. Print your name exactly as you wish it printed.**
3. **Do not send more than one postal from the same individual or group.**
4. **Be specific in your statement of your cause for gratitude.**
5. **Address postal to Mrs. Eloise A. Woolever, 150 Fifth Avenue, New York 11, N. Y.**

"READING" YOUR PROGRESS METER

When you have achieved a goal given in one of the twelve points on page 23, cut out the segment below which has the small number corresponding to the point, and paste it on your Progress Meter as the number indicates.

YOUR PROGRESS METER

There have been many wishes expressed for something similar to the birthday candle "check-up" of last year. The accompanying plan is presented to meet this. The general points covered are similar to those represented in last year's plan of candles to be lighted.

Mrs. Eloise A. Woolever
Executive Secretary

If you were not at home when the electric or gas man came to read your meter, maybe afterwards you received a postal asking you to read it yourself: to mark, on the clock face indicated, the position of the hands, and send to the company for their interpretation—and your bill!

This PROGRESS METER for your society is based on somewhat the same principles, but has several advantages (we hope!) over the commercial method. You will not need anyone to interpret it for you—it will speak for itself, as you proceed. There isn't any bill. . . . And it's *very* interesting!

Try using it each month, beginning at your next society meeting. The secretary of Promotion would be a good person to *cut out the segments* (see page 22) and paste them on your METER. Or, the person specially concerned with a line of work and its achievements may do it each time.

You will find the twelve points by which to check your progress listed below. THESE POINTS ARE PRESENTED IN A WAY WHICH WE BELIEVE IS PERFECTLY POSSIBLE OF ACHIEVEMENT BY EVERY SOCIETY, LARGE AND SMALL.

1. Some individual contact made with every woman member of the church, presenting the opportunities offered through membership in the Woman's Society or Guild.

2. The missionary education program for the children of the church strengthened through the help of members of the Woman's Society.

3. The Calendar of Activities for Missions in the MYF (see September, 1951, issue, THE METHODIST WOMAN) given thoughtful consideration at least once in the year at a Woman's Society meeting.

4. Carrying out of one or more of the activities of Student Work, as presented in the Calendar of Special Activities (see inside covers, THE METHODIST WOMAN, April, 1951).

5. Some specific personal contact made with every young woman of the local church now in college, or graduated within the last five years, bringing before her the opportunities offered for full-time Christian service.

6. A widened knowledge of one or more of the areas covered by this year's four approved studies.

7. Some specific action which was a result of this increased knowledge.

8. A more thorough reading of THE METHODIST WOMAN and/or WORLD OUTLOOK.

9. Use of the regular prepared material for monthly programs, *The Earth Is the Lord's.**

10. Recognition of (a) The Week of Prayer and Self-Denial, October 25-31, and/or
    (b) The World Day of Prayer, February 29, 1952, and/or
    (c) The Week of Dedication, March 16-23, 1952.

11. Specific attention to such means of individual spiritual growth as prayer groups, the fellowship of intercession, family worship, use of *The Upper Room.*

12. Opportunity for the membership of the society to understand and make use of the Atlas Pledge Plan.

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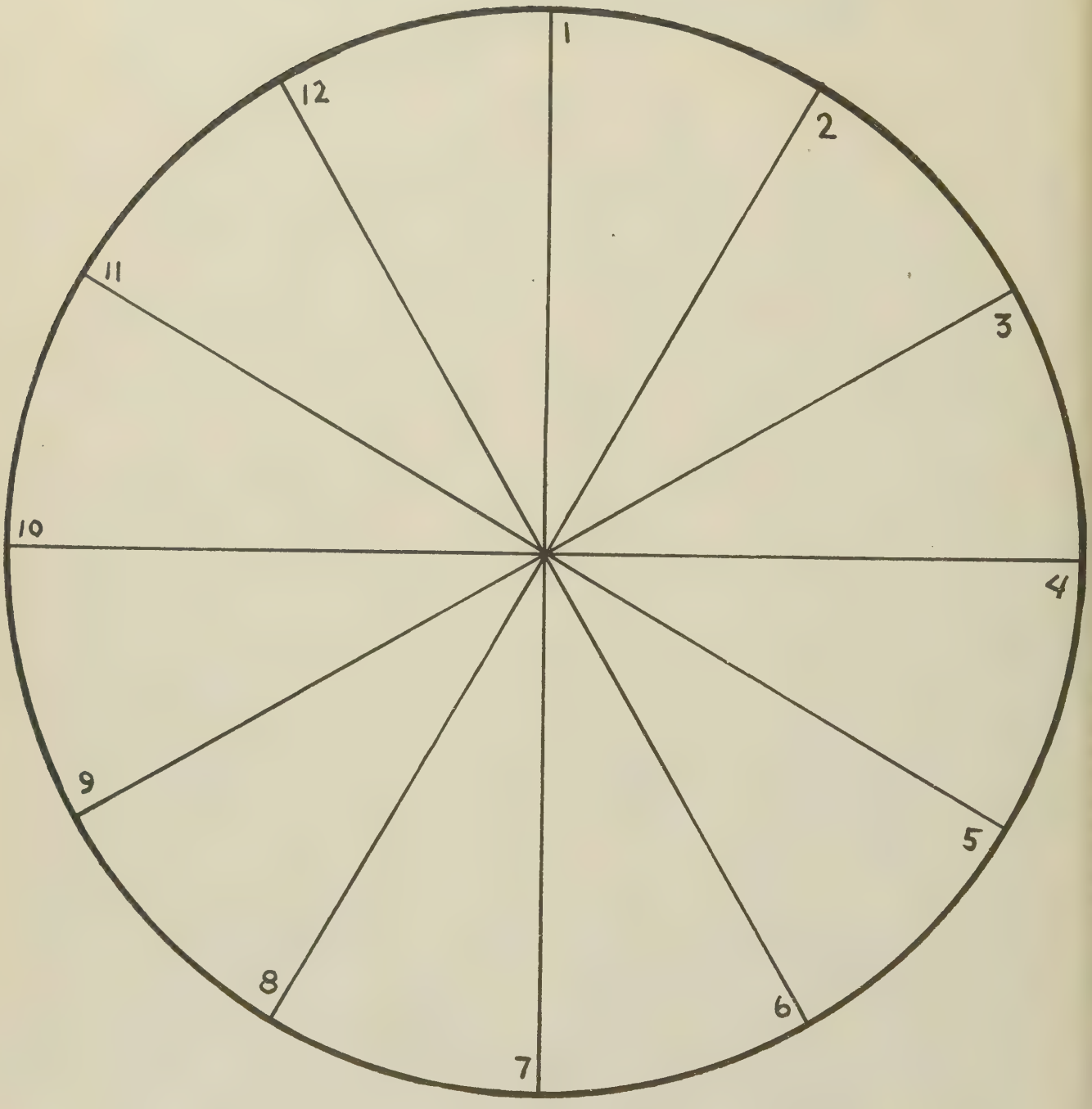
* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

PROGRESS METER



To Local Secretaries of Christian Social Relations and Local Church Activities

Information and Action

Dear Friends:

Time presses heavily on the Christian's conscience in these days of political tensions, human suffering, and threats to freedom in our own nation and throughout the world. The proverbial expression about starting the New Year "with a clean slate" holds no comfort for 1952! Responsibilities and opportunities in this new year are linked inescapably with the uncertainties and fear of 1951, but the call to increased action rings with new urgency—all tangled up with the angels' song of peace on earth to men of good will, and the cry of the desert prophet to *repent,* for the Kingdom of God is at hand!

The job of working on "the things that belong unto peace" must become a part of our daily life at home, at church, in the office or schoolroom, on the farm, or in the factory. Finding out about the issues of peace and discussing the facts with others are steps toward action. Have you ordered your copy of the booklet, *Christian Foundations for Lasting Peace**—price, 60 cents, from Literature Headquarters? The material can be used for study, for circle meetings and extra sessions of the Woman's Society or Guild, as resource material for general church groups, youth and adult forums, and in many other ways. Many individuals may want copies for private reading and study.

The National Methodist Conference on Family Life was held in Chicago in October. The findings from that conference are scheduled to be available for use by groups throughout the church by January 1, 1952. Order your copy entitled *The Faith of the Family for the Future,* prepared by Arthur H. West, from Dr. Harold Mohn, 740 Rush Street, Chicago 11, Illinois. Price, sixty cents, $6.00 per dozen. This material will be rich, supplementary resources for use with your study on "The Family—A Christians' Concern." The months of January and February will be a special time when the entire church will be giving attention to a study on family life. Why not plan with your pastor for a church-wide study during this period?

Have you and your committee studied page 28 on "Housing as a Human Right" in this issue of THE METHODIST WOMAN, *which gives suggestions for finding out how well the families in a community are housed?* The November issue of THE METHODIST WOMAN (1951) had the introductory article. This issue suggests some things to be done in order to acquaint ourselves with the housing conditions of families in our own communities. The February issue will suggest next steps for improving the housing in a local community.

"Now It's More Than a Dream" is the story found on the next two pages of this issue of THE METHODIST WOMAN. The facts about United Nations found here provide resources for the continuing emphasis on understanding and undergirding United Nations. Your September and November (1951) issues of THE METHODIST WOMAN focused our attention on the observance of *U.N. Day* and *Human Rights Day,* and the follow-up action program. We must work continuously on the problem of making United Nations a part of our daily life. Had you thought about asking your minister to print a brief news item about U.N. in his church bulletin each Sunday? The General Assembly is still in session in Paris. Have you had regular news reports in your local papers? If not, ask your editor why! If you have had good coverage, tell him "thank you"! Why not order copies of the new leaflets (free for postage in quantities), *Your UN Worked in 1950-51* * and *Making the U.N. a Part of Family Life,** and place them in your church entrance on Sunday morning, or ask your ushers to distribute them with the church bulletins?

In this very first month of the new year, 1952, it may be well to be reminded that bringing peace to a world like this is not easy sledding! It seems much easier to arouse the nation to fight a war than to build for peace. Wendell Phillips once said, *"How prudently most men creep into nameless graves, while now and then one or two forget themselves into immortality."*

A small group of J-3's recently returned to America determined to "forget themselves" in the business of bringing peace and justice to a war-weary world. In part they said, "Some of us who have lived in Japan for the past three years have become alarmed at the present world situation and at what America is doing to meet it. . . . We are convinced that many of our fellow Americans are equally alarmed and, like us, feel compelled to express themselves and to be committed to a program of action. . . . God is waiting patiently for those who believe to witness."

Sincerely,

THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

NOW IT'S MORE THAN A DREAM

AN EXCITING story of how U.N. technical assistance had helped to put a whole nation on its feet was being told. There had been rapt attention from the fifty representatives of non-governmental organizations who had been invited to the new United Nations building to hear this report on progress in technical assistance. Now as Glen Leet of the U.N. Secretariat, whose discoveries about how people can learn to do for themselves have added a new note of hope for the peoples of undeveloped countries, concluded his story, the listeners relaxed and let their eyes wander.

Suddenly, one woman drew in her breath sharply and whispered to her neighbor, "There wasn't a tree out there when I came in. Do you suppose I'm seeing things?" Her neighbor saw it, too, and there was no question that tree branches now moved gently in the wind outside that second-story window, though there had been no trees out there two hours before when the meeting began. As the group left the building they saw that a whole row of trees had been planted during the morning along the front of the Secretariat building, great beautiful trees, now looking as if they had been growing there for many years and completely at home in their new surroundings.

That's the way things are moving at the United Nations these days—the dream is taking exciting physical form. Already old Turtle Bay's ground, where tenements, slaughterhouses, and a brewery were torn down to make way for the dream, has grown accustomed to many new sights. The thirty-nine story office building for the Secretariat, often called the eyes of the world, is now completed and able to welcome visitors into its lobby, from whose great windows they can look out on the East River and feel almost as if they were moving down it on a boat. Finished, too, is the underground parking area where 1,500 cars of people working at the United Nations can be accommodated, and the neighborhood has gotten accustomed to seeing cars disappearing and appearing from its entrances and exits. Already the grounds in front of this building are landscaped with a concrete circle in the center, all ready and waiting for the great day when the fountain donated by the school children of America can be installed in it.

And beyond this building the other two units of the permanent United Nations headquarters are taking visible shape. Already the dome of the new General Assembly building dominates that structure, and within the nearly completed conference meeting area unit, breathtaking things are being prepared for the use of the U.N. councils and committees early this year. Gifts from various member nations are among the exciting parts of these two new buildings. Wood paneling for the General Assembly from New Zealand, seven pairs of doors for the north end of the General Assembly from Canada, General Assembly wood railings from South Africa and wood battens from the Philippines, marble from Argentina, lacewood paneling from Australia, and carpeting from India, Afghanistan, and Iran—all give a sense of the cooperative effort and hope that is being given solid form here.

Perhaps the most exciting sections that are now nearing completion are the three Council Chambers, each of which is being furnished by one of the three Scandinavian countries — Norway, Sweden, and Denmark. Sweden's beautiful functional interpretation of the Economic and Social Council room with its use of wood, and the startling effect of the ceiling where half has been left with pipes exposed and camouflaged in a striking dark color arrangement, which contrasts with the great lights and black backing of the other half, one will never forget. The beauty of Norway's contribution, the decorations and furnishings of the Security Council, will never be forgotten either. Here lavish beauty, perhaps most emphasized in the gleam of polished wood against the blue and gold rayon wall covering, will lend dignity to the negotiations which may well affect the fate of mankind. In a softer note, with the freshness of soft green against a wide expanse of East River view, Denmark is creating a fitting setting in which the Trusteeship Council can work for the future of peoples who in the past have had few voices to speak for them.

So, there it is, the dream taking visible form—and how secure are we making it?

Last winter a storm sweeping into New York blew out some windows in the building—along with a great many in other parts of New York and its environs—and as they were restored, alterations were made in the shape and sizes of some of them to make such accidents less likely in the future. The protection that the U.N. needs most of all, however, is not from an occasional storm blowing up the East River, but from winds of adverse criticism and misunderstanding which blow up suddenly from many quarters and threaten its very existence.

Sometimes a morning fog rolls in from New York harbor via the East River and makes approach to the building almost a frightening matter—but it is not this fog that is dangerous, but the smog of indifference and ignorant scorn which develops out of the minds of people. The U.N. itself can protect its physical property and its workers from dangers arising from storm and fog, but there is little that it can do to protect itself against those more dangerous winds and fogs. Even with adequate funds to tell the story, it would still need cooperation to get that story before the public, and have it understood.

Security for the U.N. Is Something That Will Require Constant Building

If we were suddenly asked to vote for or against the continuation of the United Nations, most of us would vote for it without much hesitation. Many good reasons for continuing it would rush to our minds. We would realize that it is the only piece of international machinery which seems to hold any hope for helping the world to some day achieve peace which will be both just and durable. We would see before our eyes the millions of children to whom the supplementary feeding furnished by the United Nations International Children's Emergency Fund meant survival through the years following the war. We would think of thirty million children protected against tuberculosis, of relief for millions of people from malaria, leprosy, yaws, and many other diseases. In fact, a whole flood of images of progress in human rights, of cessation of hostilities at various trouble spots in the world, and of economic and social progress would come flooding to our minds, and we would be appalled by the prospect of losing that which has given so much hope and help. There would be no question in our minds that we must preserve the United Nations.

But what are we doing about it? Most of us cannot answer that question too well—the gravity of the situation calls for a great deal more than we are doing. It calls first of all for a recognition that the loss of the United Nations would never be such a simple thing as a Yes or No vote. If it were to come, it would come, as did the loss of United States support of the League of Nations, as the end of a long process in which public interest and support would decline enough so that when the final situation arose, the decision had been made long before and without popular understanding or consent.

What can we do? *First* — we might undertake a phase of United Nations support which most of us have neglected so far—that of being sure that all of our Senators and Representatives understand exactly how we feel about the U.N. If every person who feels grateful for the things that the U.N. has accomplished and full of confidence in the things that it can accomplish in the future would let his Congressman know just how he feels, American support of the U.N. at all points would be immediately assured. There are several good ways to do this. You might write a letter in which you approach the matter from any standpoint that seems most important to you. For example, you might tell him how interested the church is, and some of the things which Methodist women are doing to help people understand how the work of the U.N. fits into the pattern of Christian concern. Or, you might write from the angle of how important to the welfare of the United States the United Nations is. You might include the statement that you are very willing to have a few dollars a year of your tax money go toward the support of it and its agencies. Remember that you do not need fancy paper or a formal document to impress your representative in Washington. He knows that you are one of those who elect him and he is interested in what you think. For help with this see: Register Christian Opinion,[1] Primer on Political Action,* and Christian Social Relations Handbook.*

Another good approach to this problem of keeping your Congressman aware of your interest is to ask him to come to speak on the subject to a meeting in your town. This will let him tell about the U.N. and also let him see the reaction in the community. Several Congressmen have been converted to strong U.N. support by seeing alert towns at work.

The matter of cutting U.N. appropriations, and many other matters vitally affecting U.N.'s welfare will be coming before Congress with increasing frequency in the months ahead. Our representatives will need to know how we feel.

Second—We can take stock of those other aspects of helping the United Nations which we have discussed so often, and see what we are getting done. Are we still working to improve our local newspaper coverage of the U.N.? Amazingly good things have happened in many places. Is yours one of them? We can continue our study program. New things happen in the U.N. every day and study gets more exciting as it is pursued further. How about buying a copy of Lois Fisher's charming chart, *The Organization of the United Nations,** and calling in a group of your friends to talk about the U.N. with that before them. You will be surprised how much clearer everybody's ideas will be by the time coffee is served. There are new U.N. Screen Magazines available, showing current events in the U.N. most attractively. There are one-reel, 16-millimeter films with sound suitable for showing at community and church meetings. If you do not know your nearest agent, write Association Films, 35 W. 45th Street, New York, N. Y. The usual rental is $3.00. Screen Magazines 5 to 8 are new. There is also a new U.N. filmstrip, "To Combine Our Efforts," which can be purchased from McGraw-Hill Book Company, Text-Film Department, New York, N. Y., for $3.00.

IF YOUR COMMUNITY IS U.N. CONSCIOUS AND YOUR REPRESENTATIVES IN WASHINGTON KNOW THAT IT IS, THE DREAM THAT IS TAKING ON BEAUTIFUL SOLIDITY ON NEW YORK'S EAST RIVER IS SAFE!

[1] Individual copies free from Commission on World Peace, 740 Rush Street, Chicago 11, Illinois.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Fifteen cents each.

HOUSING AS A HUMAN RIGHT

How Well Are the Families in My Community Being Served?

"THE general welfare and security of the nation and the health and living standards of its people require . . . the realization as soon as feasible of the goal of a decent home and a suitable living environment for every American family."

In these words the Housing Act passed by Congress in 1949 gives the national interpretation of the goal of good housing as it relates to the American family. The act goes on to specify exactly how we are to obtain this improvement in American life, which is necessary if the family is to be well served. It says:

"1. Private enterprise shall be encouraged to serve as large a part of the total need as it can.

"2. Governmental assistance shall be utilized where feasible to enable private enterprise to serve more of the total need.

"3. Appropriate local public bodies shall be encouraged and assisted to undertake positive programs of encouraging and assisting in the development of well-planned, integrated, residential neighborhoods, and the production at lower costs of housing of suitable design, construction, livability, and size for adequate family life.

"4. Governmental assistance to eliminate substandard and other inadequate housing . . . shall be extended to those localities which estimate their own needs and demonstrate that these needs are not being met through reliance solely upon private enterprise and without such aid; and

"5. Governmental assistance for decent, safe, and sanitary farm dwellings and related facilities shall be extended where the farm owner demonstrates that he lacks sufficient resources to provide such housing on his own account."

Some available helps for the follow-up of the National Conference on Family Life will appear in the March issue of THE METHODIST WOMAN. Methodist women are urged to cooperate in the conference, district, subdistrict, and local follow-up plans for this conference. In most conferences this special emphasis will be made during January and February.

With these methods clearly in mind we can, in this year when we are so much concerned with the subject of family life, look at the situation of families in our community to see, first, whether they have this first essential of good family life—adequate housing; and second, what the steps are for providing or improving those facilities if that seems necessary.

As a first step, we might assess the housing situation in our community. Here are some questions that will help us take a look at our own housing situation—in terms of the people and the neighborhoods we know:

1. How many of the families in my community live in decent, healthful, adequate homes? How many do not?

2. What types of families in my community live in unsafe, unsanitary, or unhealthful housing? Low-income families? Nonwhite families? Families of defense workers? Families of military personnel? Families with children?

3. How does the housing situation in my community compare today with what it was ten years ago? How much housing has been added? Has existing housing been kept in good repair? Which neighborhoods have improved? Which neighborhoods have deteriorated?

4. Is the new housing adequate for normal family living?—That is, in respect to space, privacy, and health protection, such as adequate plumbing and drainage.

5. Has my community provided adequate facilities, such as churches, schools, and playgrounds to serve the additional families that have come into the community.

6. Who owns and manages any substandard housing, old or new, in my community?

7. Do all the citizens in my community have the opportunity to obtain decent housing? Are minority families confined to certain sections of the community? Are minority families denied the right to purchase certain housing? What are the community attitudes regarding the availability of housing to minorities? Do builders have difficulty finding land on which to construct housing for minority families? Do minority families have greater difficulty in financing a mortgage for the purchase of a home than other families?

NOTE—Next month we will continue this series with an article on how housing can be improved.

LIBRARY SERVICE

PLEASE BE SURE to sign your name when you write to the Board of Missions and Church Extension Library. Every so often the library receives a post card on which is requested quite a list of books, but by whom?? Sometimes the librarians are able to track down the writer; sometimes they spend a good bit of time on detective work to no avail. We can't have too many correspondents; but we don't want a single anonymous one!

M. DOROTHY WOODRUFF
Research Librarian

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

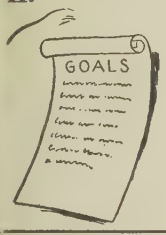
Executive Secretary, Woman's Section, Division of Education and Cultivation

HOW TO BE A SUCCESSFUL DISTRICT OFFICER IN THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

I.

Read carefully the handbook, **leaflets, and other materials on your department. Underscore important ideas as you read.**

II.



Set goals **for yourself for the year. What do you hope to achieve?**

III.

Build a complete mailing list **early in the year. It is one of your chief tools. It should have the name and address of every local secretary of your department in your district. If a church has no secretary, be sure to have the name of the president and channel your information to her.**

IV.

Give a personal word of encouragement **or pat on the back to the local secretary who is making an effort to do her work well —sometimes under special difficulties.**

V.

Pass it on! **Be a channel, not a bottleneck! When some word comes to you from your conference officer, find a way to pass it on to *every* local church.**

VI.

Write or phone **your local secretaries from time to time, perhaps quarterly, to give them help, information, and encouragement.**

VII.

Have a "get-together" **of your local secretaries sometime during the year to get acquainted and to talk over your work. Patience and understanding, coupled with friendly interest, bring results.**

VIII.

Talk to your conference officer **about your work. Keep in close touch with her. Write her for information on how to proceed, and for help on your problems.**

IX.

Always send a copy **to your conference officer, to your district president, district secretary of Promotion, conference president, and conference secretary of Promotion of each mimeographed letter and other material you send out. They are tremendously interested in what you do to promote your department. Maybe an idea you use is one they can pass on to another secretary.**

X.

Enjoy your work **in the Woman's Society of Christian Service! Think often of our purpose! It is great and challenging! Our purpose gives meaning and importance to the details which have to be cared for, such as reporting, letter-writing, telephoning, checking and rechecking.**

These suggestions, and the original sketches from which the above are adapted, grew out of a discussion in the Executive Committee of the Peninsula Conference. Though prepared for district officers, they can be adapted, with a few simple changes, for effective use in the local society.—E. A. W.

WESLEYAN SERVICE GUILD

Guild Projects—Revised List of Supply Work Needs

For MISS GLADICE BOWER
Vashti Girls' School, Thomasville, Georgia.

Blankets—single size.
Curtain and drapery materials—any kind.
Yard goods—prints for dresses, seersucker for pajamas.
Slip material—by yard or bolt.
Pieces to be embroidered, including thread and needles.
Toilet articles — soap, toothbrushes, bobbie pins, tissues, shoestrings, hair ribbons, socks (large size), sewing kits, handkerchiefs.
Linens — dresser scarfs, sheets (single), napkins, dish towels, washcloths.
Playground equipment — tennis rackets and balls, bats.
Dried fruits and vegetables.
Miscellaneous needs—stationery, pencils, good books, paper napkins, and paper plates.

For MISS LUCILLE HOLLIDAY
Mothers' Memorial Center, 547 West 7th St., Cincinnati, Ohio.

Clothes for little children—play clothes, socks—all sizes, overalls (for boys and girls, 3-8 years), dresses for girls 3-12 years.
Animals and toys—all kinds.
Finger paints, construction paper.
Toilet articles—soap, tooth paste, toothbrushes (child's size), handkerchiefs.
Playground equipment, heavy wooden blocks of various sizes, games.
Food—canned or dried fruits and vegetables.
Cash for Supply Work needed for equipment.

For MISS ELIZABETH THOMPSON
MacDonell Methodist Center Rural Work, Box 270, Houma, Louisiana.

Cash for Supply Work needed: for giving local leaders training opportunities, for a wire recorder, for making audio-visual aids and for renting films, church supplies, and equipment.
Office supplies—white envelopes (all sizes), mailing envelopes (all sizes), Scotch tape, Scotch tape dispenser, paper clips, scissors, mailing labels, twine, manila folders, index cards, desk lamps (two), blotter pads (two), thumbtacks, desk pen, carbon paper, notebook fillers (all sizes), staples, memo pads.
Gifts for older children (not wrapped) — stationery, handkerchiefs, hairbrushes, scarfs, ties, books for boys, cologne, gloves, compacts, gift wrappings.
Linens, bedding—blankets and sheets (single size), towels, pillowcases, napkins, dish towels, washcloths, dresser scarfs.

For MISS LENA KNAPP
Union Theological Seminary, Camacua 282, Buenos Aires 6, Argentina, S. A.

Cash for Supply Work for equipment and supplies (bought more economically there) for new third floor, study tables, bookcases, infirmary materials.
Money for scholarships — any amount can be designated toward a scholarship, which amounts to $200.00.

For MISS MARGARET MARSHALL
Aldersgate Camp for Christian Workers, 1018 Scott Street, Little Rock, Arkansas.

Cash for Supply Work for new dining room and kitchen, general improvement and development.

For MISS MILDRED ANNE PAINE
Ai Kei I Chome, Motoki Machi, Adachi Ku, Tokyo, Japan.

Clothes for little children; dresses for little girls, play clothes, night clothes.
Cloth—three-yard lengths for smocks (gingham or wool).
Playthings — dolls and animals made of cotton, oilcloth, or plastic, used for both play and for instruction in sewing and baby care; children's toys, color books, picture books, and crayons.
Layettes or any articles of layettes.
Scrapbooks — scrapbook covers with pictures enough for each book cut out of magazines, so that the children can paste in, particularly project books—such as Christmas, Fourth of July, Thanksgiving, nature, animals, butterflies, flowers, trees, and children.
Toilet articles — soap, toothbrushes, powder and paste, combs, sewing kits, safety pins, and so forth.
Linens and bedding—blankets and sheets (single, adult, and child sizes), pillowcases, or cloth for making them, towels, washcloths.
Knitted socks and mittens—for all ages; upper primary grades for boys—black, browns, dark blues, dark greens only; for girls—brighter colors; more needed for high-school students; for young women—subdued colors.
Canned foods—vitamins, dehydrated soups, fruits, vegetables, fats, powdered milk and eggs in tins, cocoa, chocolate, malted milk, sugar (particularly brown).
Soaps—do not send in same package with food, nor alone, but with clothes.
Used clothing — good clean, mended, warm dresses, suits, and coats for men, women, and children.

For MISS MABEL RUTH NOWLIN
26 Dai Chia Hang, Chunking, West China.

Cash for Supply Work.

For HWA NAN COLLEGE
Foochow, China.

Cash for Supply Work.

NOTE ON SHIPMENT ABROAD—JAPAN IS THE ONLY FOREIGN COUNTRY TO WHICH PACKAGES CAN BE SENT TO GUILD MISSIONARIES. SECURE A DOCUMENT TAG FROM THE POST OFFICE AND FILL OUT FOR EACH PACKAGE TO JAPAN. MARK "RELIEF PACKAGE, NO COMMERCIAL VALUE."

CASH FOR SUPPLY WORK FOR *CHINA* IS HELD IN NEW YORK CITY BY THE TREASURER OF THE WOMAN'S DIVISION UNTIL SUCH TIME AS WE CAN SEND IT THROUGH AGAIN.

Missionary Education

By ELIZABETH STINSON, *Secretary*

Greetings for the New Year! Before turning the corner, us linger awhile to look back at the road we traveled in 51, thanking God for any acceptable work we may have en able to offer Him and seeking from Him wisdom as e start on the uncharted way ahead. We can look again the tools with which we have worked and sharpen them r the task ahead. One of these tools is the School of issions and Christian Service. Since reports of the schools nnot appear in the *Twelfth Annual Report* of the Wom-'s Division of Christian Service, they are being given here r our consideration. As we look back, are we satisfied with our conference schools? Did we cooperate in every way possible with the Woman's Division and the Leadership Training Department? Did we secure the best teachers possible; and, having secured them, did we see that each had at least ten fifty-minute periods for working with her class? Did we see to it that those members had two hours each day set aside for study and preparation for class? As we planned for the courses in our schools and in our local societies, did we keep ever in mind the admonition, "Study to show thyself approved unto God, a workman that needeth not to be ashamed. . . ."?

SUMMARY OF REPORTS OF MISSIONARY EDUCATION, 1951*

Jurisdiction	Societies using Woman's Division program booklets	Reading circles	Libraries	Number of study classes: Approved Study Courses	Members in Study Classes	Classes granted Jurisdiction Recognition	Church-wide Study Classes	Members participating in Special Studies	Number attending jurisdiction and conference schools of Missions and Christian Service
Central	720	232	90	768	7,227	79	122	2,045	1,059
North Central	3,494	1,113	990	8,228	108,313	770	839	9,187	7,008
Northeastern	2,070	708	553	3,897	88,943	576	531	7,610	3,733
South Central	3,183	1,200	1,940	10,453	180,309	2,995	516	12,953	3,510
Southeastern	4,736	1,793	1,590	14,213	246,273	3,692	1,057	20,651	3,868
Western	738	252	336	1,618	33,257	168	233	3,523	1,597
Totals	14,941	5,298	5,499	39,177	664,322	8,280	3,298	55,969	20,775

*These figures cover the period from September, 1950, through August, 1951.

REPORT OF JURISDICTION SCHOOLS

Jurisdiction	No. in Attendance	No. Enrolled in Credit Classes	No. Board of Education Credits
Central	106	91	81
North Central	200	162	160
Northeastern	273	241	230
South Central	373	335	320
Southeastern	229	216	178
Western	49	45	38
Total	1,230	1,090	1,007

CONFERENCE SCHOOLS AND INSTITUTES

Conference	No. in Attendance	No. Enrolled in Credit Classes	No. Board of Education Credits
Central Jurisdiction			
Atlanta	.....	.....	.....
Central Alabama	20	20	16
Central West	66	58	46
Delaware	69	65	48
East Tennessee	30	30	22
Florida	55	46	20
Lexington	164	146	129
North Carolina	90	78	76
South Carolina	103	68	67
Southwest	.....	.....	.....
Tennessee	67	62	44
Texas	73	62	57
Washington	113	90	80
West Texas	103	65	58
Total	953	790	663
North Central Jurisdiction			
Dakota:			
Lake Poinsett	264	60	51
Pactola	98	32	27
Detroit	243	221	163
Illinois	315	225	185
Indiana	170	158	116
Iowa-Des Moines	185	155	.....
Michigan:			
Albion	338	338	.....
Bay View	150	150	.....
Minnesota	180	100	.....
North Dakota	148	148	.....
North-East Ohio:			
Bethesda	289	108	.....
Lakeside	905	275	243
North Indiana	605	138	31
North Iowa	464	210	155
Northwest Indiana	189	175	39
Ohio:			
Lakeside	507	337	173
Lancaster	501	91	82
Sabina	643	187	176
Rock River:			
Rockford College	231	155	124
Southern Illinois	130	113	86
West Wisconsin	118	99	96
Wisconsin	135	135	108
Total	6,808	3,610	1,855
Northeastern Jurisdiction			
Baltimore	246	185	133
Central New York	296	189	.....
Central Pennsylvania	216	98	91
Erie	198	102	96
Genesee	159	120	.....
Maine	46	36	35
Newark	231	85	58
New England	80	80	.....
New England Southern	89	89	.....
New Hampshire	81	50	36
New Jersey	166	146	93
New York	91	86	.....
New York East	103	97	85
Northern New York	142	90	.....
Peninsula	162	162	66
Philadelphia	121	106	106
Pittsburgh	259	235	45
Troy	267	247	.....
West Virginia	390	160	111
Wyoming	117	88	86
Total	3,460	2,451	1,041
South Central Jurisdiction			
Central Kansas	117	98	93
Central Texas	179	172	156
East Oklahoma	131	122	122
Little Rock	137	111	82
Louisiana	214	200	148
Missouri	165	159	136
Nebraska	400	272	220
New Mexico	41	40	28
North Arkansas	87	73	65
North Texas	183	102	85
Northwest Texas	303	295	210
Southwest Texas	400	317	263
Texas	455	227	204
West Oklahoma	325	287	182
Total	3,137	2,475	1,994
Southeastern Jurisdiction			
Alabama	82	82	54
Florida	267	263	211
Holston	460	207	191
Kentucky	113	108	108
Lincoln	95	78	73
Louisville	117	98	89
Memphis	252	214	183
Mississippi	255	255	177
North Alabama	336	299	198
North Carolina and Western North Carolina	353	260	238
North Georgia	255	223	190
North Mississippi	131	93	68
South Carolina	290	186	179
South Georgia	211	190	168
Tennessee	155	137	125
Virginia	267	255	233
Total	3,639	2,948	2,485
Western Jurisdiction			
California-Nevada	239	188	165
Colorado	240	240	.....
Idaho	75	47	.....
Montana	145	81	37
Oregon	153	100	86
Pacific Northwest	125	98	79
Southern California-Arizona	527	375	.....
Wyoming State	44	44	24
Total	1,548	1,173	391
Conference Schools:			
Total, 1951	19,545	13,447	8,429
Total, 1950	18,400	13,352	6,812
Conference and Jurisdiction Schools:			
Total, 1951	20,775	14,537	9,436
Total, 1950	19,738	14,427	7,813

Number of Schools and Institutes held in 1951:	
Conference Schools	94
Jurisdiction Schools	6
Total Number of Schools	100

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Mrs. Homer O. Clark was formerly director of Student Work at the Collegiate Methodist Church, Ames, Iowa

STUDENT WORK in The Methodist Church asks support, and needs it, from each and every Methodist. But so many of us cannot see why we should be asked to pay for what we think is a "glorified MYF for college students." This attitude might be all right if Student Work cared for our students only while they are in college; but the Methodist Student Movement has a much larger purpose than this.

The great purpose of our work with Methodist students is to maintain or build Christian citizenship and churchmanship, of course while students are at school, but which will come into its fullest flower back in your local community and church and in mine. Let us take a brief look at four of the ways in which our Methodist student program prepares future local leaders.

1. Our church helps its students develop wholesome attitudes toward their vocations. In a pamphlet titled *Christianity and the Farm*, some students who are preparing for agricultural jobs have this to say: "Farming becomes a Christian vocation as the farmer's way of life becomes Christian. We feel there is a great opportunity for the Christian in agriculture. When you work next to God, you get a boost which helps you do your best." Our church helps them see their work as an integral part of the community. It gives them stability when the temptation to shabby business dealings comes. It gives them the motivation to put into the community through their vocations much more than they drain from it. It does all this because it helps them see their jobs as parts of God's plan.

2. Our church helps its students develop wholesome attitudes toward their communities. It gives them the desire to be vital members of equally vital communities. It furnishes them techniques in group work which will help them in community efforts. It helps them see that each member of the community is as important as they—that each deserves good living conditions, good working conditions, facilities to aid in the use of leisure, educational facilities, facilities for religious training and worship, and good government. The Christian Citizenship Seminar which the Woman's Division of Christian Service helps to sponsor for students each year is one of the eye-opening efforts of the church, as are our work camps in summer where students actually help in community projects. One young woman, after having these experiences, said: "When you begin working with those people you think they're so odd! Then something happens and you don't even think of their differences. You feel the way they feel and then you can really work *with* them and build community."

3. Our church helps its students develop churchmanship. First, it helps them to be the kind of persons churchmen should be through the strengthening of their spiritual living and understanding. Second, it helps them develop the skills essential to go into the local church as church-school teachers, MYF sponsors, Woman's Society of Christian Service or Methodist Men's leaders, committee or official board members. This is done through study courses and activities which give the theory and the practice of all these types of church work. Third, it helps them understand that through their financial stewardship they reach out to a needy world, becoming partners with God in serving *all* humanity. One student finance committee said it this way, "Not only have we felt a need to invest our time and talents in working for God, but we have analyzed our Christian dedication. Where our dedication and belief in Christ meet, there is the common ground on which we decide to tithe our treasures."

4. Our church helps its students prepare for and establish Christian homes. It provides the place and the opportunities for young people of similar interests to meet. It provides discussion and study of the bases of Christian marriage and counselors who will help students through their problems in this regard. It gives them an understanding of the problems to be expected in every home and some of the ways these may be solved in a Christian fashion. It shows them the way the church and the home work hand in hand in the development of Christian character. With this background these young couples are able to make intelligent use of the Department of the Christian Family which is now a part of our Methodist Board of Education, so that their training can be spread through the communities to which they go where the Christian home is in constant need of new strength.

While it is true that not every student comes out of the Methodist Student Movement a paragon of all these virtues, some do. And more would if we Methodists would give adequate support, spiritual and financial, to the Methodist Student Movement. Ministers and workers with students are thanking God that the women of the church have written Student Work into the very structure of their society. In our student work we are not merely pouring support into the college community, we are pouring it into the future of your community and mine.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

A Glimpse at Latin America

JANUARY is often referred to as a time to make a fresh start, a time of beginning or firm resolve. For many, this nth will be just that in terms what will eventuate because of study of Latin America as one the missionary emphases. Many l discover new friends and in-sts through learning about the ple, cultures, churches, and life general in the countries to the th.

"Let's Fly to Latin America" is invitation to follow the six pro-ms on missionary work in Latin erica as they appear in *The tes Swing Wide.*[1] While these grams, written by Miss Eliza-h M. Lee, are designed especially r a World Friendship group of irls, they provide an excellent re-urce for the Latin America study the Woman's Society or the urch school of missions. There re stories of boys and girls whose ves have been changed because issionaries are at work in Latin merica. There are stories show-ng what happens through Meth-dist Youth Fund giving.

Most program and study sessions re made more interesting with ews flashes, snapshots, or the latest ord from the field. Flashes below re excerpts from a report which Miss Lee gave to the Executive Committee of the Woman's Division of Christian Service at the fall meeting:

"In The Methodist Church in Brazil there have been immense satisfaction and gratitude over the receipt of the generous offering by the Deaconess Convocation in Kansas City in April toward the establishment of the Deaconess Movement in Brazil. In July, 1951, the directors of the Deaconess Movement met in São Paulo. For the first time there were candidates for this order, so the directors who had been appointed by the General Conference in Brazil laid definite plans as to preparation of candidates, type of work, salary, and living conditions. Miss Sarah Bennett, principal of Methodist Institute, which the General Conference of Brazil has selected as the official deaconess training school, writes, 'With the church growing so rapidly there are never enough pastors to go around, so we hope to get some deaconesses prepared to help as rural workers, parochial teachers, and religious education directors, to say nothing of nurses who will also serve as social workers.'

"The two foreign study books for this year, *We Americans: North and South,*[2] and *He Wears Orchids,*[2] will have the distinction of being the first (so far as is known) North American study books to be translated and used as study books for mission classes on foreign fields.

"During the summer, work was begun on construction of the new primary building at Bennett College, Rio de Janeiro. Due to high prices and the decision to include in this building some needed classrooms for normal courses, the cost of the building has greatly increased. An endeavor is being made to raise some additional funds on the field. A touching evidence of the devotion of the graduates of Bennett was a gift of $1,660.00 toward the building fund, from an alumna and faculty member. It is said that this is the equivalent of five months' salary of this teacher, who holds posts not only in Bennett but also in a government school."

Another resource of unusual interest is the book, *He Wears Orchids,*[2] by Elizabeth M. Lee. Here under one cover are biographical stories of eighteen living heroes and heroines of Christian faith in Latin America. We feel a new kinship to an America and Americans to the south as we meet these fellow Christians. They in turn represent many others.

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[1] Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 75 cents.

[2] Available from Literature Headquarters. $2.50 cloth, $1.25 paper each.

Missionary Personnel

I wish I could thank you in person for your wonderful *Coed Calendar.* It was a dramatic eye-opener for me, as I was unaware of the vast opportunities for work in child education included in the missionary field.

The slogan, "It Pays to Advertise" is just as true in service fields as it is in the business world. You may be interested in my experience this summer. I was looking for some way to try out working with children in order to help me choose my major at "Mac." I ran across a blotter from Kingdom House, a community center in St. Louis, under the Woman's Division. It said volunteer workers were welcome, and listed a phone number. My two nights a week on the playground at Kingdom House have been one of my richest experiences—one that I might have missed if someone hadn't promoted a little advertising via a blotter.

Thanks again for the *Coed Calendar,* which is making me think prayerfully of a missionary career. Thanks for advertising.

Bonnie Stone

MacMurray College
Jacksonville, Illinois

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

Creative painting in kindergarten at Cra

During January, as they study missionary units on Latin America, many Methodist boys and girls will learn something of the work done at Crandon Institute in Montevideo, Uruguay. This article, by one of its teachers, will help leaders interpret Crandon to their children.

In the Kindergarten at Crandon

By ELSIE CULVER

HERE in Crandon's kindergarten we are trying to help our children attain the goals of living that we want for all five-year-old youngsters, whether they live in a country of North America, or in a nation such as Uruguay to the south. Not all of our boys and girls have attained the objectives we have for them, but we hope that we have helped them on their way.

There is Miguel who did not know how to play with children his own age. He bit, he hit, he fought, and then was amazed that those he hurt cried, that they protested and hit back. He has learned gradually and with many setbacks, through isolation, through hammering with nails to get rid of unfriendly energy, through talking, and through more physically demonstrated affection on the part of the teacher, that kindness and consideration for others pay dividends. Now, when it is time for Miguel's bus in the morning, there is usually a group at the door saying, *Estanos esperando a Miki.* What greater compliment could Miguel's growth have?

There is Mariquita who was so quiet and restrained when she first came to kindergarten. The well-groomed look with which she came lasted all day. In a conference with her mother I discovered that the family lives in a three-room apartment and Mariquita was cautioned not to make noise, to keep clean, to remember to be a lady. She had no playmates. On recommendation of the teacher, playmates were invited on Saturdays to play with her because no child or adult can live alone. It was suggested that the child be considered as a child and not as a miniature adult. Today Mariquita gets dirty, runs and skips with the group, is freer in expressing herself, smiles and talks with more confidence. She, too, is an integral part of Crandon and the kindergarten.

And what about Noela, whose mother at each monthly mothers' meeting would bring up the subject of Noela's timidity? Neither the mothers who had invited Noela to birthday parties in their homes nor I in the classroom had noticed her "shyness." To us she was a perfectly normal child, well adjusted to her peers. One month in the mothers' group our discussion centered around personality adjustment. It was in this meeting that Noela's mother accepted the fact that we all are different—that Noela's personality was very different from that of Beatriz, who radiates friendliness and is a born leader. Noela has her own manner of captivating people—a quietness, a subtle sense of humor, and an unselfishness with her belongings.

José Luis's mother, at the beginning of the year, said that he was unruly, and that she could not do a thing with him at home. And José Luis did show that he was not disciplined, that he was spoiled and a law unto himself. But to live happily, all of us are subjected to certain laws that have been set up for the good of the group. And so it is with Crandon's kindergarten. The rules are few, based on a five-year-old's understanding. For instance, that we clear up toys, that we don't push or shove or shout, and that there are quiet nap times when we must rest. Gradually José Luis has accepted these rules and in his acceptance is a less rebellious child. He is now offering constructive ideas of which he has many, about cars and trains.

Nellie, age five, has been one of my best Spanish teachers. She cannot understand that people cannot speak Spanish in the United States. She points to the wall and I repeat after her *La pared.* I believe she has taught me more Spanish than I have taught her English.

Most of our five-year-olds adjust easily, are confident, and at this date there is not one child who is an "outsider." They all belong, they all lend their individual and distinctive personalities to make our kindergarten one of the most joyous places in Crandon.

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio
e Methodist Woman, **$1.00 per year. Combination with *World Outlook*, $2.30**

Purposeful Patterns

By MRS. C. C. LONG

MRS. HATTIE F. TROUSDALE, of Mobile, Alabama, a member of St. Francis reet Methodist Church, describes eir work at the beginning of the w year. This is a wonderful cord which deserves special men- n. There are eighty-eight mem- rs in their society and 118 sub- ibers to THE METHODIST WOMAN ith ninety-eight subscribers to ORLD OUTLOOK.

She adds, "We believe that every ethodist woman should subscribe THE METHODIST WOMAN and erefore do not confine ourselves ntirely to the society, but go into e church generally, for if church embers become interested in our terature they are more apt to be- ome members of the society. We re most grateful that our society as led this district on a percentage asis for the past several years. To THE METHODIST WOMAN and WORLD OUTLOOK we give all the redit, for they are brimful of in- eresting information and are es- ential to any group of the Woman's Society. It is an honor to serve my church as secretary of Literature and Publications."

Thank you, Mrs. Trousdale, and may we say it is an honor, privilege, and joy to have you in our family of secretaries. Congratulations to you and your church.

Mrs. Ben O'Brien, of Farmington, Illinois, writes, "I began this quarter with four subscriptions to WORLD OUTLOOK and six to THE METHODIST WOMAN. I have one renewal to THE METHDIST WOMAN and fifteen new subscriptions, three renewals to WORLD OUTLOOK and three new subscriptions, making a gain of eighteen total subscriptions for one quarter." Good work. Congratulations!

Mrs. Edwin E. King, Magnolia, Arkansas, shares the following: "We have sixty-five women who are members of our Jackson Street Church Woman's Society of Christian Service; forty of them take THE METHODIST WOMAN."

Reports and Vitamin Pills. A hint for district secretaries from Mrs. A. J. Walker, Ames, Iowa. "When reports were not in as they should be, it seemed there was need for 'pep.' Immediately an idea for the Woman's Society of Christian Service Vitamin Bottles occurred to me.

"These were cut from different colored paper, each quarter, with the name of the church and the secretary of Literature and Publications. The first two quarters they were placed alphabetically on a white cardboard. Should a report not arrive there was a vacant square with the name of the church and the secretary. The next quarter I enclosed the vitamin bottle, asking that they be returned with the report. This resulted in 100 per cent reporting."

St. John's Church, Lubbock, Texas, has a secretary with fine ideas also. She writes, "I had a sudden inspiration this morning. I pasted a sheet of typing paper on a cardboard poster. Then in the center of the poster I pasted a color picture of a comfortable living room with a table covered with books and magazines. I wrote, 'Suggestions for those who are interested in good reading.' At the bottom of the poster I wrote Secretary of Literature and Publications, with my name and address.

"I used a table, covered with a plain white cloth. Had a medium-sized open Bible in the center, surrounded by copies of THE METHODIST WOMAN and WORLD OUTLOOK, *The Christian Advocate, The Upper Room, Annual Report of the Woman's Division,* and my own Nelson edition of the New Testament. A visitor asked for a copy of the Testament and one woman subscribed to THE METHDIST WOMAN, while another subscribed to *The Christian Advocate.*"

This secretary was cooperating with the many church agencies in order to serve effectively.

Why You Need THE METHODIST WOMAN

Fourteen good reasons:

Missionaries tell of their work everywhere.
Every officer and member finds facts and inspiration.
The new literature is announced and described.
Helpful suggestions and plans are given for programs.
Oh, how your spiritual horizons will widen as you read!
Dependable helps and suggestions for the study courses.
Information on the work of every department.
Spiritual life pages will help and inspire you.
The latest news of our workers around the world.
Worship for your circle meetings.
Over forty pages of articles and pictures in each issue.
Many excellent short playlets for programs.
Advance plans and achievements are set forth.
Newest plans and suggestions for your Woman's Society are given.

YOU NEED IT

All this information for *only $1.00 a year!*

Our Heritage

(*Continued from page 5*)

of Kentucky a light had shone.

She dared to believe that her sisters would uphold her, and she pledged to Dr. David Morton, organizer and corresponding secretary of the Board of Church Extension, the help of the women of the church. In 1886, she was made general secretary of the Woman's Department of Church Extension.

Only progressively was Miss Helm's dream for the women of the church realized. At first, women seemed to be only collectors of funds for parsonages. But, making the most of the work at hand, this effort grew into the Parsonage and Home Mission Society. Later it became the Woman's Home Mission Society, with a Woman's Board of Home Missions.

So mightily did Miss Helm's untiring service stir the women of the church that after only two years there were 214 auxiliaries, with 3,500 members; twenty-three parsonages had been aided in the west, and $4,500.00 had been raised. Boxes of supplies had begun to find their way across the Mississippi to frontier parsonages.

Prominent in this work were two pairs of sisters: Misses Lucinda and Mary Helm, Misses Sue and Belle H. Bennett. When the Woman's Board of Home Missions was organized, Miss Belle Bennett became its president, and held this place of leadership until it merged with the Foreign Board, becoming the Woman's Missionary Council, which she headed until her death.

It was in 1910, when the Woman's Foreign Missionary Society was thirty-two years old, and the Woman's Home Mission Society was twenty-five, that these two groups of the Methodist Episcopal Church, South, decided to unite.

They began to hold meetings together, using the same literature, and soon came to know and to approve the work that each was doing. In a brief time real union resulted, and they took a new name—the Woman's Missionary Society. Its administrative board was called the Woman's Missionary Council, and functioned until the merging of the three Methodist groups in 1940.

Methodist Protestant Women

The beginnings of organized foreign mission work in the Methodist Protestant Church parallel closely the dates of the Methodist Episcopal Church, South. The Woman's Foreign Missionary Society was organized in Pittsburgh, in February, 1879, and authorized by the General Conference of 1880. At that time a Board of Home and Foreign Missions was created for the church as a whole.

The Woman's Home Missionary Society was organized in 1893 at Bridgeton, New Jersey.

The first missionary to serve the church on foreign soil was a woman, Miss Harriet Brittain. She reached Yokohama, Japan, in September, 1880, and in October opened a school with four children. Later the student body reached 750.

The work in India was opened by two devout women, Mrs. Florence Williams Theophilus and Miss Mattie Long, who were supported at first by groups of Methodist Protestants in Louisiana and Texas. Later this work was taken over by the regular church board.

The opening of work in China was also undertaken by the Woman's Society, though their first applicant for service was a man.

The Woman's Home Missionary Society assisted in church extension work and opened a school, the Alvan Drew School at Pine Ridge, Kentucky. Mrs. M. O. Everett of Washington, D. C., felt a call to work among mountain people and, after many years of work, many delays and disappointments, this location was given to her and the school was erected there.

In the 1920's union was in the air, and all missionary and educational interests were united in one Board of Missions.

The Missionary Bulletin Board

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Crandon Institute, raising approximately $60,000.00 to complete the furnishing and equipment for the new building, Reid Hall, named in honor of Mrs. Jennie Reid Conard, the principal for thirty-five years.

Cuba—The Union Theological Seminary, Matanzas, Cuba, was host to a Workshop on Literacy conducted by Dr. Frederick Rex in August. The Council of Evangelical Churches of Cuba cooperated with the Committee on World Literacy and Literature of the Division of Foreign Missions of the National Council to give potential leaders in Cuba this training, that they might be enabled to go into rural areas to teach illiterates.

Bureau of Deaconess Work

Marriages which have taken place recently—one of the reasons for the need of more recruits in home fields:

Helen B. Blandford, Louisville Conference rural worker, to Rev. Kermit A. Lovelace of White Plains, Kentucky.

Edna Boone, North Carolina Conference rural worker, to Mr. Carroll C. James of Faison, North Carolina.

Florence Branch, George O. Robinson School, Santurce, Puerto Rico, to Mr. Walter Bond.

Mildred I. Ford, social worker among Puerto Ricans in New York City, to Mr. Albert Cross, Washington, D. C.

Fannie Belle Gore, on leave of absence, to Mr. Bradford of Jacksonville, Florida.

Ofelia Guevara, Neighborhood House, Calexico, California, to Mr. Cecilio Czares, Jr., Calexico, California.

Mildred Hart, Scarritt College, Nashville, Tennessee, to Mr. Harry O. Marion, Nashville, Tennessee.

Ruth Main, hospital children's worker, Chicago, Illinois, to Mr. Filliung, Chicago, Illinois.

Sunshine Mann, rural worker in Arkansas, to Rev. Dan Boyette Bynum of Texas Conference.

Mary Miller, Centenary Methodist Church, to Mr. W. C. Gilliam, Richmond, Virginia.

Faustina Moreno, Valley Institute, Pharr, Texas, to Froilan Ramirez, Pharr, Texas.

Jeanette Peters, Big Sandy Valley Larger Parish, Kentucky, to Mr. C. W. Nowlin, Freeburn, Kentucky.

Marzette Stephens, Louisiana Conference rural worker, to Mr. W. L. Foster, Jr., Natchitoches, Louisiana.

Ruth Sutherland, Ozona Community Center, Ozona, Texas, to Rev. Floyd Saufferer, Bethesday, Arkansas.

Jean Vaughan, Bethlehem Community House, Chattanooga, Tennessee, to Mr. Deck, Nashville, Tennessee.

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"On the Air" Honor Roll

Secretaries of Literature and Publications who secured *three or more new combination subscriptions* as a result of the playlet, "On the Air." See June issue, page 20. Most of the secretaries secured single subscriptions to THE METHODIST WOMAN and/or WORLD OUTLOOK in addition to the combinations listed in the parentheses.

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We Americans: North and South. By George P. Howard. $1.25.

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Guide on Latin America for Leaders of Adult Groups. By Carol M. Morgan. 50 cents.

Supplementary Materials:

Cupid Wins a Convert. By Dorothy Clarke Wilson. A play dramatizing a story from *He Wears Orchids.* 15 cents.

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A Ticket in Your Hand. By Hazel Orton. An excellent pamphlet on South America. 30 cents.

Portrait of a Mission. By Florence Hooper. A thrilling justification of Christian missions in Latin America. 45 cents.

A Visit to Mexico. Revised. By Elizabeth M. Lee. 20 cents.

Cuban Mosaic. Revised. Work of the Woman's Division in Cuba. By Francis Gaby. 25 cents.

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Higher Education for Women in Brazil. By Mary Helen Clark. Free for postage.

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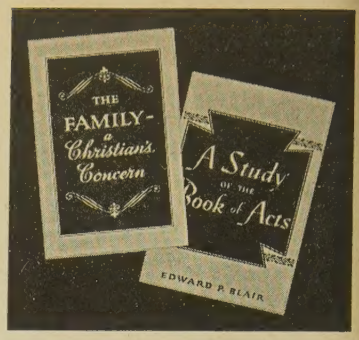

Theme: Churches for Our Country's Needs

Mission to America. By Truman Douglass. $1.25.

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Rural America, What the Methodists Are Doing. Free for postage.

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What Could Not This Child Become? By Mabel Garrett Wagner. 3 cents; 12 for 25 cents; 100 for $1.75.

The Church-Wide Study

The Negro in The Methodist Church. By Dr. Mason Crum. 50 cents.

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Friday, February 29, 1952

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